
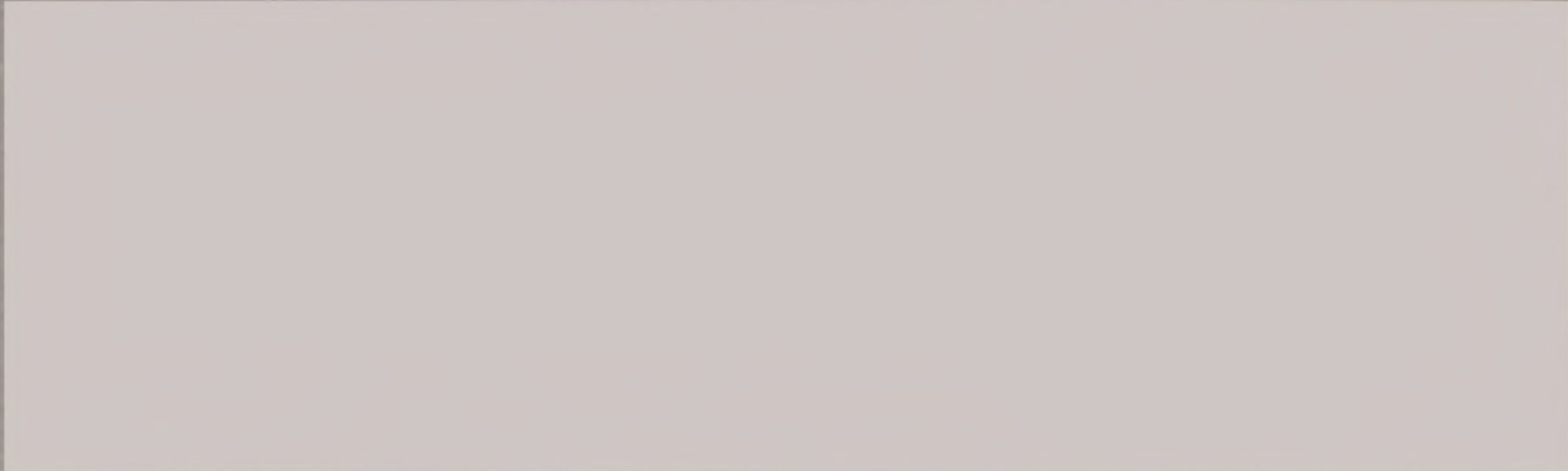


THE
PRAYER
IN
CONGREGATION

By

ABOO IBRAAHEEM 'ABDUL MAJEED 'ALEE HASAN



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Are the Adhaan and Iqaamah Given for

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INTRODUCTION

All praise is truly due to Allaah the Almighty. We praise Him, seek His help and ask for His Forgiveness. We seek refuge with Him from the evil of our souls and from our sinful deeds. Whomever Allaah guides, no one can misguide and whomever Allaah misguides, no one can guide him. I bear witness that none has the right to be worshipped but Allaah alone and I bear witness openly that Mohammad ﷺ is truly His slave and Messenger.

“O YOU WHO BELIEVE! FEAR ALLAAH AS HE SHOULD BE FEARED, AND DIE NOT EXCEPT IN A STATE OF ISLAAM WITH COMPLETE SUBMISSION TO ALLAAH.”[QUR’AN 3:102]¹

“O MANKIND! BE DUTIFUL TO YOUR LORD WHO CREATED YOU FROM A SINGLE PERSON (AADAM), AND FROM HIM HE CREATED HIS WIFE (HAWWA) AND FROM THEM BOTH HE CREATED MANY MEN AND WOMEN, AND FEAR ALLAAH THROUGH WHOM YOU DEMAND YOUR MUTUAL RIGHTS AND DO NOT CUT THE RELATIONS OF THE WOMBS (KINSHIP). SURELY, ALLAAH IS EVER AN ALL -WATCHER OVER YOU.”[QUR’AN 4:1]²

“O YOU WHO BELIEVE! KEEP YOUR DUTY TO ALLAAH AND FEAR HIM, AND ALWAYS SPEAK THE TRUTH. HE WILL DIRECT YOU TO DO RIGHTEOUS DEEDS AND FORGIVE YOU YOUR SINS. AND WHOEVER OBEYS ALLAAH AND HIS MESSENGER, HE HAS INDEED ACHIEVED A GREAT ACHIEVEMENT.”[QUR’AN 33:71-2]³

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Indeed many people are unaware of the significance of the Congregational Prayer (Jamaa’ah). They neglect it deliberately and by

doing so; they disobey a command of Allaah. Further, they do not appreciate the importance of proper cleansing before Prayer. They come to the Prayer wearing unsuitable dress and are heedless of the etiquette of entering the mosque. Most of them are also unaware of what to do before and after the Prayer and even how to perform it in congregation!

Due to these shortcomings, I decided to write this short book. Inshaa Allaah, it is hoped it will inspire and guide the Muslims to follow the correct Islaamic teachings with regard to the Congregational Prayers and to perform them in the ways that are most pleasing to Allaah. I seek the aid of Allaah in this and success from Him in what is correct. I hope that Allaah causes His faithful servants to benefit from this work. I ask that He record the reward of this for us on the Day of Resurrection, a Day in which neither wealth nor children will avail a person except for the one who comes to Allaah with a clean heart. Finally, I implore Him to make us all successful in the understanding and application of the Qur'aan and the Sunnah of His Messenger, ﷺ. I also ask that He make our eventual end good, surely He is the Most Generous, the Noble.

My final call is that all praise is for Allaah, Lord of all the worlds. Peace and blessings be upon our Prophet Mohammed, and upon his family and Companions and all those who follow in their footsteps until the Last Day.

THE PURPOSE OF THE CONGREGATIONAL PRAYERS

Islaam exhorts its followers to make their social life a visible expression of God-consciousness. The aim of religion as we know, is to develop a spirit of piety and God-consciousness in man. This is known as taqwaa.⁴ Islaam heightens this aim by saying that this God-consciousness must be materialised in a social order that is permeated by religion. It is for this reason that Prayer in Islaam has been divided into two parts. One part relates to individual devotion to Allaah. Here a person, as a single entity, is trained to develop love for Allaah through Nafl or voluntary Prayers. The second part is collective Prayer. This trains a person in how religious piety is to be transfused into society.

The five obligatory Prayers are all Congregational Prayers in which every Muslim male has been enjoined to participate in, as long as he had

no valid reason to remain absent.⁵ It is in fact social training in God-consciousness which Islaam exhorts its followers to develop, and which distinguishes this faith from other religions. Moreover, meeting together five times a day in the mosque and showing submission to the Lord binds the Muslims together in tender chords of spiritual affinity. The Prayer in congregation is meant to lift the individual to a higher stage of devotion. Narrow self-seeking wishes are silenced in the presence of a congregation. Those weaker souls, who join the Congregational Prayer with earthly thoughts, are carried to the heights of spiritual devotion in the company of more pious and God-fearing individuals.

Prayer is the most effective means of fostering these virtues in man. This is the reason it has been made necessary for the Muslims to observe obligatory Prayers in congregation. The five obligatory Prayers observed in one day and night are a vital step forward in this respect and provide opportunities for the Muslims to attend large congregations in the mosque in an atmosphere of piety and devotion.

Ibn 'Umar, رضي الله عنه, reported the Messenger of Allaah, ﷺ, as saying, "*Allaah will not cause all my people (or he said 'Mohammad's people') to err. Allaah's Hand is over the community.*"⁶

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CHAPTER I

THE ADHAN (CALL TO PRAYER)

The Congregational Prayer follows shortly after the Adhaan or Call to Prayer. The Adhaan is the only obvious reminder for the Muslim to get ready for the Prayer and specifies the prescribed time for the Prayers. Hence it is essential to know the Islaamic position regarding the Adhaan as well.

HOW THE ADHAAN WAS ESTABLISHED

Aboo 'Umayr ibn Anas, رضي الله عنه, reported on the authority of his uncle, who was from the Ansaar, (the helpers of the Prophet, ﷺ), 'The Prophet, ﷺ, was anxious as to how to gather the people for the Prayer. The people told him, "Hoist a flag at the time of the Prayer. When they see it, they will inform one another." But he (the Prophet, ﷺ) did not like it. Then someone mentioned to him the horn. Ziyaad said, "A horn of the Jews." He (the Prophet, ﷺ) did not like it and said, "This is the manner of the Jews." Then they mentioned to him the bell of the Christians. He (the Prophet) said, "*This is the manner of the Christians.*" 'Abdullaah ibn Zayd returned anxiously from there due to the anxiety of the Messenger of Allaah, ﷺ. He was then taught the Adhaan (the Call to Prayer) in a dream of his. The next day he came to the Messenger of Allaah, ﷺ, and said, "I was between sleep and wakefulness. All of sudden a newcomer came (to me) and taught me the Call to Prayer." 'Umar ibn al-Khattaab also saw this in his dream previously, but he kept it hidden for twenty days. The Prophet, ﷺ, said to me ('Umar), "*What prevented you from telling me?*" He said, "Abdullaah ibn Zayd had already told you about it before me, so I was ashamed." Then the Messenger of Allaah, ﷺ, said, "*Bilaal, stand up and see what 'Abdullaah ibn Zayd tells you (to do), then do it.*" Bilaal then called to the Prayer.' ⁷

MERITS OF THE ADHAAN

Narrated 'Abdul Rahmaan, ؓ, 'Aboo Sa'eed Al-Khudree, ؓ, told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce the Adhaan for the Prayer, raise your voice in doing so, for whoever hears the Adhaan whether a human being, a Jinn, or any other creature, will be a witness for you on the Day of Resurrection." Aboo Sa'eed added, "I heard it (this narration) from Allaah's Messenger." ⁸

"Uqbah ibn 'Aamir, ؓ, said, 'I heard the Prophet, ﷺ, say, "Allaah is pleased with a shepherd of goats who calls to Prayer at the peak of a mountain and offers Prayer. Allaah the Exalted says, "Look at this servant of Mine. He calls to Prayer and offers it and then he fears Me. So I forgive him and admit him to Paradise." ⁹

Narrated Aboo Hurayrah, ؓ, 'The Messenger of Allaah, ﷺ, said, "If the people knew the reward for pronouncing the Adhaan and for standing in the first row (in Congregational Prayers) and found no other way to get to that except by drawing lots, they would draw lots and if they knew the reward of the Dhuhr Prayer (in the early moments of its stated time), they would race for it (i.e. go early) and if they knew the reward of 'Ishaa and Fajr Prayers in congregation, they would come to offer them even if they had to crawl." ¹⁰

Yahyaa narrated on the authority of his uncle, that he had been sitting in the company of Mu'aawiyah ibn Aboo Sufiyan, ؓ, when the Muadhdhin¹¹ gave the Call to Prayer. Mu'aawiyah said, 'I heard the Messenger of Allaah, ﷺ, saying, "The Muadhdhins will have the longest necks on the Day of Resurrection." ¹²

Aboo Hurayrah, ؓ, reported the Prophet, ﷺ, as saying, "The Muadhdhin will receive forgiveness to the extent to which his voice reaches, and every moist and dry place will testify on his behalf. And he who attends the Prayer in congregation will have twenty-five Prayers recorded for him and will have his (minor) sins expiated, what was committed between the last Prayer to this Prayer." ¹³

Ibn 'Umar, ؓ, is reported to have said that the Messenger of Allaah, ﷺ, said, "He who announces Adhaan for twelve years regularly, Paradise is assured for him, and the reward of sixty good deeds is recorded for him in his account every day for every announcement of Adhaan. And for saying the Iqaamah,¹⁴ the reward of thirty good deeds is credited to his account." ¹⁵

HOW TO PRONOUNCE THE ADHAAN

There are two ways of pronouncing the Adhaan and also the Iqaamah. One is the common Adhaan and the second one is known as 'Tarjee'e.'

(1) The Common Adhaan

ALLAAHU AKBAR, ALLAAHU AKBAR,
ALLAAHU AKBAR, ALLAAHU AKBAR

Translation:

Allaah is Most Great, Allaah is Most Great, Allaah is Most Great, Allaah is Most Great.

ASH HADU AL LAA ILAA HA ILLAL LAAH,
ASH HADU AL LAA ILAA HA ILLAL LAAH

Translation:

I testify that none has the right to be worshipped except Allaah, I testify that none has the right to be worshipped except Allaah.

ASH HADU ANNA MOHAMMADAR RASOOLUL-LAAH,
ASH HADU ANNA MOHAMMADAR RASOOLUL-LAAH

Translation:

I testify that Mohammad is the Messenger of Allaah, I testify that Mohammad is the Messenger of Allaah.

HAYYA 'ALAS SALAAH, HAYYA 'ALAS SALAAH

Translation:

Come to Prayer, Come to Prayer.

HAYYA 'ALAL FALAAH, HAYYA 'ALAL FALAAH

Translation:

Come to salvation, Come to salvation.

ALLAAHU AKBAR, ALLAAHU AKBAR

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HAYYA 'ALAS SALAAH, HAYYA 'ALAS SALAAH

Translation:

Come to Prayer, Come to Prayer.

HAYYA 'ALAL FALAAH, HAYYA 'ALAL FALAAH

Translation:

Come to salvation, Come to salvation.

ALLAAHU AKBAR, ALLAAHU AKBAR

Translation:

Allaah is Most Great, Allaah is Most Great.

LAA ILAAHA ILLAL LAAH

Translation:

None has the right to be worshipped except Allaah.'

The Common Iqaamah:

ALLAAHU AKBAR, ALLAAHU AKBAR

Translation:

Allaah is Most Great, Allaah is Most Great.

ASH HADU AL LAA ILAA HA ILLAL LAAH

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HAYYA 'ALAS SALAAH

Translation:

Come to Prayer

HAYYA 'ALAL FALAAH

Translation:

Come to salvation,

QADD QAAMATIS SALAAH, QADD QAAMATIS SALAAH

Translation:

The time for the Prayer has come, the time for the Prayer has come.

ALLAAHU AKBAR, ALLAAHU AKBAR

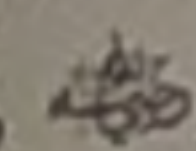
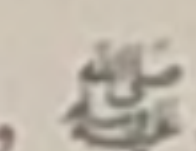
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LAA ILAAHA ILLAL LAAH

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'Abdullaah ibn Zayd, , reported, 'When the Messenger of Allaah, , ordered a bell to be made so that it might be struck to gather the people for Prayer, a man appeared carrying a bell in his hand while I was asleep and I said, "Servant of 'Abdullaah, will you sell the bell?" He asked, "What will you do with it?" I replied, "We shall use it to call the people to Prayer." He said, "Should I not suggest to you something better than that?" I replied, 'Certainly.' Then he told me to say:

Allaah is Most Great, Allaah is Most Great, Allaah is Most Great, Allaah is Most Great.

I testify that none has the right to be worshipped except Allaah, I testify that none has the right to be worshipped except Allaah.

I testify that Mohammad is the Messenger of Allaah, I testify that Mohammad is the Messenger of Allaah.

Come to Prayer, come to Prayer.

Come to salvation, come to salvation.

Allaah is Most Great, Allaah is Most Great.

None has the right to be worshipped except Allaah.'

He then moved backwards a few steps and said, 'When you utter the Iqaamah, you should say:

Allaah is Most Great, Allaah is Most Great.

Translation:

None has the right to be worshipped except Allaah.'

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Translation:

Come to Prayer

HAYYA 'ALAL FALAAH

Translation:

Come to salvation,

QADD QAAMATIS SALAAH, QADD QAAMATIS SALAAH

Translation:

The time for the Prayer has come, the time for the Prayer has come.

ALLAAHU AKBAR, ALLAAHU AKBAR

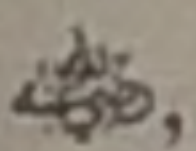
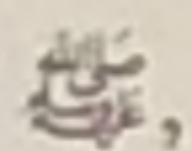
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I testify that Mohammad is the Messenger of Allaah, I testify that Mohammad is the Messenger of Allaah.

Come to Prayer, come to Prayer.

Come to salvation, come to salvation.

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Allaah is Most Great, Allaah is Most Great.

I testify that none has the right to be worshipped except Allaah.

I testify that Mohammad is the Messenger of Allaah.

Come to Prayer, come to salvation.

The time for the Prayer has come, the time for the Prayer has come.

Allaah is Most Great, Allaah is Most Great.

None has the right to be worshipped except Allaah.'

When the morning came, I went to the Messenger of Allaah, ﷺ, and informed him of what I had seen in the dream. He said, *"It is a true dream, if Allaah wills, so get up along with Bilaal and teach him what you saw in the vision, and then he should use it to call people to Prayer for he has a louder voice than you have."* So I got up along with Bilaal and began to teach it to him and he used (these words) in making the Call to Prayer. 'Umar ibn Al-Khattaab, ؓ, heard it while he was in his house and came out trailing his cloak and said, "Messenger of Allaah, ﷺ, By Him Who has sent you with the truth, I have also seen the kind of thing that has been shown to him." The Messenger of Allaah, ﷺ, replied, *"To Allaah be the praise."*¹⁶

NOTE: The method of pronouncing the Adhaan mentioned in the hadeeth of 'Abdullaah ibn Zayd is currently used in most mosques. But the Iqaamah may be performed incorrectly in these mosques. One of the correct ways of pronouncing the Iqaamah is according to the method stated above, in the hadeeth of 'Abdullaah ibn Zayd.

One other correct way is related by Aboo Mahtoorah, who reported that the Messenger of Allaah, ﷺ, taught him 19 phrases in Adhaan and 17 phrases in Iqaamah. The Adhaan taught to him was as follows:

ALLAAH IS MOST GREAT, ALLAAH IS MOST GREAT, ALLAAH IS MOST GREAT, ALLAAH IS MOST GREAT.

I TESTIFY THAT NONE HAS THE RIGHT TO BE WORSHIPPED EXCEPT ALLAAH, I TESTIFY THAT NONE HAS THE RIGHT TO BE WORSHIPPED EXCEPT ALLAAH.

I TESTIFY THAT MOHAMMAD IS THE MESSENGER OF ALLAAH, I TESTIFY THAT MOHAMMAD IS THE MESSENGER OF ALLAAH.

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I TESTIFY THAT MOHAMMAD IS THE MESSENGER OF ALLAAH, I TESTIFY THAT MOHAMMAD IS THE MESSENGER OF ALLAAH.

COME TO PRAYER, COME TO PRAYER.

COME TO SALVATION, COME TO SALVATION.

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NONE HAS THE RIGHT TO BE WORSHIPPED EXCEPT ALLAAH.'

The Iqaamah taught to him was as follows:

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I TESTIFY THAT MOHAMMAD IS THE MESSENGER OF ALLAAH, I TESTIFY THAT MOHAMMAD IS THE MESSENGER OF ALLAAH.

I testify that none has the right to be worshipped except Allaah.

I testify that Mohammad is the Messenger of Allaah.

Come to Prayer, come to salvation.

The time for the Prayer has come, the time for the Prayer has come.

Allaah is Most Great, Allaah is Most Great.

None has the right to be worshipped except Allaah.'

When the morning came, I went to the Messenger of Allaah, ﷺ, and informed him of what I had seen in the dream. He said, "It is a true dream, if Allaah wills, so get up along with Bilaal and teach him what you saw in the vision, and then he should use it to call people to Prayer for he has a louder voice than you have." So I got up along with Bilaal and began to teach it to him and he used (these words) in making the Call to Prayer. 'Umar ibn Al-Khattaab, ؓ, heard it while he was in his house and came out trailing his cloak and said, "Messenger of Allaah, ﷺ, By Him Who has sent you with the truth, I have also seen the kind of thing that has been shown to him." The Messenger of Allaah, ﷺ, replied, "To Allaah be the praise."¹⁶

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COME TO PRAYER, COME TO PRAYER.

COME TO SALVATION, COME TO SALVATION.

THE TIME FOR PRAYER HAS COME, THE TIME FOR PRAYER HAS COME.

ALLAAH IS MOST GREAT, ALLAAH IS MOST GREAT.

NONE HAS THE RIGHT TO BE WORSHIPPED EXCEPT ALLAAH.' 17

If the Adhaan is pronounced in accordance with the hadeeth of 'Abdullaah ibn Zayd, then the Iqaamah too should be performed in accordance with that hadeeth. But if the Adhaan is pronounced in the way explained by Aboo Mahthoorah, then the Iqaamah should also be pronounced in the same way as he describes. May Allaah help us to follow the pure Sunnah of the Prophet, ﷺ, and save us from all blind following and innovations, Ameen.

(2) The Second Type of Adhaan Known as 'Tarjee'e'

Tarjee'e' is the process of repeating the testification first in a low voice then in a raised voice.

ALLAAHU AKBAR, ALLAAHU AKBAR, ALLAAHU AKBAR, ALLAAHU AKBAR.

Then With A Lower Voice One Says:

ASH HADU AL LAA ILAA HA ILLAL LAAH, ASH HADU AL LAA ILAA HA ILLAL LAAH.

ASH HADU ANNA MOHAMMADAR RASOOLUL-LAAH, ASH HADU ANNA MOHAMMADAR RASOOLUL-LAAH.

Then With A Louder Voice One Says:

ASH HADU AL LAA ILAA HA ILLAL LAAH, ASH HADU AL LAA ILAA HA ILLAL LAAH.

ASH HADU ANNA MOHAMMADAR RASOOLUL-LAAH, ASH HADU ANNA MOHAMMADAR RASOOLUL-LAAH.

HAYYA 'ALAS SALAAH, HAYYA 'ALAS SALAAH.

HAYYA 'ALAL FALAAH, HAYYA 'ALAL FALAAH.

ALLAAHU AKBAR, ALLAAHU AKBAR.

LAA ILAHA ILLAL LAAH.

ALLAAHU AKBAR, ALLAAHU AKBAR, ALLAAHU AKBAR, ALLAAHU AKBAR.

ASH HADU AL LAA ILAA HA ILLAL LAAH, ASH HADU AL LAA ILAA HA ILLAL LAAH.

ASH HADU ANNA MOHAMMADAR RASOOLUL-LAAH, ASH HADU ANNA MOHAMMADAR RASOOLUL-LAAH.

HAYYA 'ALAS SALAAH, HAYYA 'ALAS SALAAH.

HAYYA 'ALAL FALAAH, HAYYA 'ALAL FALAAH.

QADD QAAMATIS SALAAH, QADD QAAMATIS SALAAH.

ALLAAHU AKBAR, ALLAAHU AKBAR.

LAA ILAHA ILLAL LAAH.

COME TO PRAYER, COME TO PRAYER.

COME TO SALVATION, COME TO SALVATION.

THE TIME FOR PRAYER HAS COME, THE TIME FOR PRAYER HAS COME.

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ASH HADU ANNA MOHAMMADAR RASOOLUL-LAAH, ASH HADU ANNA MOHAMMADAR RASOOLUL-LAAH.

HAYYA 'ALAS SALAAH, HAYYA 'ALAS SALAAH.

HAYYA 'ALAL FALAAH, HAYYA 'ALAL FALAAH.

ALLAAHU AKBAR, ALLAAHU AKBAR.

LAA ILAAHA ILLAL LAAH.

ALLAAHU AKBAR, ALLAAHU AKBAR, ALLAAHU AKBAR, ALLAAHU AKBAR.

ASH HADU AL LAA ILAA HA ILLAL LAAH, ASH HADU AL LAA ILAA HA ILLAL LAAH.

ASH HADU ANNA MOHAMMADAR RASOOLUL-LAAH, ASH HADU ANNA MOHAMMADAR RASOOLUL-LAAH.

HAYYA 'ALAS SALAAH, HAYYA 'ALAS SALAAH.

HAYYA 'ALAL FALAAH, HAYYA 'ALAL FALAAH.

QADD QAAMATIS SALAAH, QADD QAAMATIS SALAAH.

ALLAAHU AKBAR, ALLAAHU AKBAR.

LAA ILAAHA ILLAL LAAH.

THE ADDITIONAL PHRASE IN THE ADHAAN OF FAJR

Aboo Mahtoorah, ؓ, reported, 'I said, "Messenger of Allaah, ؓ, teach me the method of Adhaan." He wiped my forehead (with his hand) and asked me to pronounce "*Allaah is Most Great, Allaah is Most Great, Allaah is Most Great, Allaah is Most Great,*" raising your voice while pronouncing them (these words). Then you must say, 'I testify that none has the right to be worshipped except Allaah, I testify none has the right to be worshipped except Allaah, I testify that Muhammad is the Messenger of Allaah, I testify that Muhammad is the Messenger of Allaah,' lowering your voice while saying them (these words). Then you must raise your voice in making the testimony, 'I testify that none has the right to be worshipped but Allaah, I testify that Muhammad is the Messenger of Allaah. Come to Prayer, come to Prayer, come to salvation, come to salvation.' If it is the Morning Prayer, you must pronounce, 'Prayer is better than sleep, Prayer is better than sleep. Allaah is Most Great, Allaah is Most Great, none has the right to be worshipped except Allaah.'"¹⁸

TURNING RIGHT AND LEFT WHILE ANNOUNCING THE ADHAAN

Narrated 'Aun ibn Aboo Juhayfah, 'My father said, "I saw Bilaal turning his face from side to side while pronouncing the Adhaan for the Prayer."¹⁹

Aboo Juhayfah reported on the authority of his father, 'I came to the Prophet, ؓ, in Makkah and he was at that time at Al-Abtah in a red leather tent. Bilaal stepped out with water for ablution for him. What remained of some of that water was grabbed by some (of the Companions) and they rubbed themselves with it, (whereas others failed to get hold of it.) Then the Prophet, ؓ, stepped out with a red mantle on him and I caught a glimpse of the whiteness of his shanks.' The narrator said, 'He (the Prophet ؓ) performed the ablution and Bilaal pronounced the Adhaan and I followed his mouth as he turned this side and that, as he said on the right and the left, "*Come to Prayer, come to success.*" A spear was then fixed for him (on the ground). He stepped forward and said two rak'aat of Dhuhr while there passed in front of him a donkey and a dog, and these were not prevented. He then said two rak'aat of the 'Asr Prayer, and continued Praying two rak'aat till he came back to Madeenah.'"²⁰

WHAT ONE SHOULD KNOW ABOUT THE ADHAAN

Allaah informs us of this fact when He says:

"AND WHEN YOU ANNOUNCE THE ADHAAN, TO CALL TO THE PRAYER, THEY TAKE IT BUT AS A MOCKERY AND FUN; THAT IS BECAUSE THEY ARE A PEOPLE WHO UNDERSTAND NOT."²¹

THE BEHAVIOUR OF THE PEOPLE OF THE BOOK ON HEARING THE ADHAAN

- The People of the Book deliberately divert their attention away when the Adhaan is being delivered.
- They mock the Adhaan and make fun of it.
- They used to curse the Messenger of Allaah, ؓ, as well as the other Muslims when the Adhaan was being given.²²

Allaah confirms in the Glorious Qur'aan, (see Al-Maa'edah 5:58 above), that the People of the Book are ignorant and devoid of understanding.

THE MUSLIM MUST NOT IMITATE THE PEOPLE OF THE BOOK

- The Muslim's conduct on hearing the Adhaan sharply contrasts that of the People of the Book:
- The Muslim pays complete attention to the Adhaan in a spirit of humility and respect while it is being delivered. If he fails to do so, he is imitating the People of the Book.

Ibn 'Umar, ؓ, reported the Messenger of Allaah, ؓ, as saying, "He who imitates any people is one of them."²³

This hadeeth emphasises the seriousness of this matter. Anyone who behaves like the People of the Book is counted as being one of them. It is therefore important for the Muslim to listen attentively and properly when the Adhaan is being delivered.

- The Muslim holds the Adhaan with great respect and would never dream of mocking it.
- The Muslim would never curse the Messenger of Allaah, ﷺ, nor any other Muslim! Rather, he frequently invokes blessings on the Prophet, ﷺ, and his behaviour towards other Muslims is one of kindness and compassion.
- The Muslim is neither ignorant nor devoid of understanding. He comprehends the principles of Tawheed contained in the Adhaan and affirms its truth with his heart, tongue and limbs.

SHAYTAAN'S BEHAVIOUR ON HEARING THE ADHAAN

- Shaytaan detests hearing the Adhaan.
 - He passes wind to drown out the sound of the Adhaan, (thus treating it with total disrespect).
 - He flees from the place where the Adhaan is being called.
- Aboo Hurayrah, رضي الله عنه, narrated that Allaah's Apostle, ﷺ, said, "When the Adhaan is pronounced, Shaytaan takes to his heels and passes wind loudly during his flight in order not to hear the Adhaan. When the Adhaan is completed, he comes back and again takes to his heels when the Iqaamah is pronounced. And after its completion he returns again till he whispers into the heart of the person (to divert his attention from his Prayer) and makes him remember things which he did not recall in his mind before the Prayer so that it causes him to forget how much he has Prayed." ¹

THE MUSLIM MUST NEVER IMITATE SHAYTAAN!

- As already mentioned, the true Muslim always give due attention to the Adhaan and listens respectfully, reflecting the love in his heart for it unlike the actions of Shaytaan!
- The true Muslim will never flee from the Adhaan, but hasten towards it, since he proceeds to the house of Allaah (i.e. the mosque). He is in fact obeying the Prophet ﷺ forbade a person from exiting the mosque after hearing the Adhaan.

Aboo Sha'thaa is reported to have said, 'We were sitting in the mosque with Aboo Hurayrah رضي الله عنه. The Muadhdhin made the Call to Prayer and a man went out of the mosque. Aboo Hurayrah, رضي الله عنه, followed him, keeping an eye on him till he had left the mosque. Aboo Hurayrah, رضي الله عنه, said, "But this man has in fact disobeyed Aboo Qaasim (i.e. the Prophet) ²

The Prophet ﷺ expressly forbade leaving the mosque after the Adhaan has been called. However, this only applies to a person who goes out without a valid reason. If one leaves due to a need, such as the call of nature, or to perform wudoo (ablution) or ghusl (bath/complete ablution), he is permitted to leave even after the Adhaan has been called.

Many Muslims may not have given sufficient thought to these issues regarding the Adhaan. Whether it involves responding correctly to the Adhaan, not imitating the Jews and Christians or opposing Shaytaan's actions, it is imperative that Muslims follow the Sunnah of the Messenger of Allaah ﷺ if they want to achieve success in this life and the next.

WHAT ONE SHOULD SAY ON HEARING THE MUADHDHIN (THE ONE WHO DELIVERS THE ADHAAN)

Narrated Aboo Sa'eed Al-Khudri, رضي الله عنه, that Allaah's Apostle said, "Whenever you hear the Adhaan, repeat what the Mu'adhdhin is saying." ³

Yahya also narrated the above and added, 'Some of my companions told me that Hisham had said, 'When the Mu'adhdhin says, "Hayya 'la-salat" (Come for the Prayer), Mu'awiyah, رضي الله عنه, said, "La hawla wala quwwata illa billah" (There is no might nor any power except with Allah), and added, "We heard your Prophet, ﷺ, saying the same."

Thus when a person hears the Adhaan, he should listen to it and repeat each phrase of the Adhaan immediately after the Muadhdhin has

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Thus when a person hears the Adhaan, he should listen to it and repeat each phrase of the Adhaan immediately after the Muadhdhin has

finished that particular phrase. The following table indicates the listener's response at each respective stage of the Adhaan:

An additional phrase is included in the Adhaan for the Fajr Prayer, after the second pronouncement of Hayya 'alal falaah, which is:

<i>The Muadhdhin's Call</i>	<i>The Listener's Response</i>
As salaatu khayrum minan nawm (Prayer is better than sleep)	As salaatu khayrum minan nawm (Prayer is better than sleep)

INVOKING BLESSINGS UPON THE PROPHET AND SUPPLICATING AFTER THE ADHAAN

When the Adhaan has been completed, both the Muslim and the Muadhdhin should send blessings upon the Prophet ﷺ followed by a specific supplication (du'aa) from the Sunnah.

Narrated 'Abdullaah ibn 'Amr ibn al-'Aas, رضي الله عنه, 'Allaah's Messenger, ﷺ, said, "When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allaah. Then beg from Allaah al-Waseelah for me, which is a rank in Paradise, fitting for only one of Allaah's Servants, and I hope that I may be that one. And if anyone asks that I be given the Waseelah, he will be assured of my intercession." ²⁸

The table below presents the du'aa to be recited upon the Messenger of Allaah ﷺ:

Invocation upon the Messenger ﷺ	Translation of the Meaning
Allaah humma baarik 'alaa Mohammadin wa 'alaa 'aali Mohammadin kama barakta 'alaa Ibraheema wa 'alaa 'aali Ibraheema innaka Hameedum Majeed.	O Allaah, let your peace come upon Mohammad and the family of Mohammad, as you have sent peace upon Ibraaheem and his family. Truly You are Praiseworthy and Glorious.
Allaah humma sal-li 'alaa Mohammadin wa 'alaa aali Mohammadin kamaa sal-layta 'alaa Ibraheema wa 'alaa 'aali Ibraheema innaka Hameedum Majeed.	O Allaah, bless Mohammad and the family of Mohammad, as you have blessed Ibraaheem and his family. Truly You are Praiseworthy and Glorious.

Jaabir bin 'Abdullaah رضي الله عنه narrated that Allaah's Apostle, ﷺ, said, "Whoever says after listening to the Adhaan: 'Allaa-hum-ma Rab-ba haathi-hid da' watit taam-mati was salaah-til qaa 'ima-ti aati Moham-ma-da-nil wasee-la-ta wal fa-dee-la-ta wab 'ath-hu ma-qaa-mam mah-mu-da-nil la-thee wa 'ad-ta-hu.' then intercession by me will be permitted for him on the Day of Resurrection." ²⁹

(O Allaah! Lord of this perfect call (of not ascribing partners to You) and of the regular Prayer which is going to be established! Kindly give Mohammad the right of intercession and superiority and send him (on the Day of Judgment) to the best and the highest place in Paradise which You promised him.)

Narrated Sa'd ibn Abi Waqqaas, that the Messenger of Allaah ﷺ said, "If anyone says on hearing the Mu'adhdhin: Ash hadu al laa ilaaha illal laahu wah dahu laa shareeka lahu wa anna Mohammadan 'abdahoo wa rasooluhu radeetu billaah raban wa bi Mohammadin rasoolan wa bil Islaami deenan. (I testify that none has the right to be worshipped except Allaah alone, Who has no partner, and that Mohammad is His servant and Messenger, (and that) I am satisfied with Allaah as a Lord, with Mohammad as Messenger, and with Islaam as a Deen (way of life) his sins would be forgiven." ³⁰

THE SUPPLICATION MADE BETWEEN THE ADHAAN AND THE IQAAMAH

There are some special times when one's supplication is certainly accepted by Allaah. One of these special times is the period between the Adhaan and the Iqaamah.

'Abdullaah ibn 'Amr reported, 'A man said to the Prophet ﷺ "The Muadhdhins excel us." The Prophet ﷺ said, "Say (the same words) as they say, and when you come to the end, make a petition and that will be granted to you." ³¹

Anas ibn Maalik reported the Prophet, ﷺ as saying, "The supplication made between the Adhaan and the Iqaamah is not rejected." ³²

finished that particular phrase. The following table indicates the listener's response at each respective stage of the Adhaan:

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Allaah humma sal-li 'alaa Mohammadin wa 'alaa aali Mohammadin kamaa sal-layta 'alaa Ibraheema wa 'alaa 'aali Ibraheema innaka Hameedum Majeed.	O Allaah, bless Mohammad and the family of Mohammad, as you have blessed Ibraaheem and his family. Truly You are Praiseworthy and Glorious.

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THE SUPPLICATION MADE BETWEEN THE ADHAAN AND THE IQAAMAH

There are some special times when one's supplication is certainly accepted by Allaah. One of these special times is the period between the Adhaan and the Iqaamah.

'Abdullaah ibn 'Amr reported, 'A man said to the Prophet ﷺ "The Muadhdhins excel us." The Prophet ﷺ said, "Say (the same words) as they say, and when you come to the end, make a petition and that will be granted to you." 31

Anas ibn Maalik reported the Prophet, ﷺ as saying, "The supplication made between the Adhaan and the Iqaamah is not rejected." 32

THE TWO SUNNAH RAK'AAT PERFORMED BETWEEN THE ADHAAN AND THE IQAAMAH

Narrated 'Abdullaah ibn Mughaffal, 'The Prophet, ﷺ, said, "There is a Prayer between the Adhaan and the Iqaamah." And then while saying it the third time he added, "For the one who wants to pray." ³²

CHAPTER II

GOING TO THE MOSQUE AFTER RESPONDING TO THE ADHAAN

THE WOMEN AND CONGREGATIONAL PRAYERS

It is better for women to pray in their homes than to attend the Congregational Prayers. However, they are allowed to go to the mosque to attend the Prayer if they avoid displaying their adornments and clothing or wearing perfume.

Ibn 'Umar, ؓ, reports that the Prophet, ﷺ, said, "Do not prevent the women from going to the mosques, although their houses are better for them." ³³

Umm Humaid as-Sa'diyah, ؓ, came to the Messenger of Allaah, ﷺ, and said, "O Messenger of Allaah, I love to pray with you." The Prophet, ﷺ, said, "I am aware of that, but your prayer in your private chamber is better than common room and your Prayer in your residence is better for you than your Prayer in your people's mosque. And your Prayer in your people's mosque is better (for you) than your Prayer in my mosque. She ordered to build such a mosque in her chamber of her house and she prayed in that place till her death." ³⁴

Aboo Hurayrah, ؓ, relates that the Prophet, ﷺ, said, "Do not keep the slave girls of Allaah from the mosques of Allaah. And they are to go out unperfumed." ³⁵

Aboo Hurayrah, ؓ, also reports that the Prophet, ﷺ, said, "Any woman who uses some scent should not be present with us during the Night Prayer." ³⁷

After Responding to the Adhaan, the Muslim Prepares to go to the Mosque. Immediately after hearing the Adhaan, every Muslim should get ready to go to the mosque to join the Congregational Prayer. Allaah has

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After Responding to the Adhaan, the Muslim Prepares to go to the Mosque. Immediately after hearing the Adhaan, every Muslim should get ready to go to the mosque to join the Congregational Prayer. Allaah has

praised those people who give preference to their Congregational Prayers over other matters and suspend their business on hearing the Adhaan:

"Men whom neither trade nor sale diverts them from the remembrance of Allaah (with hearts and tongue), nor from offering the Prayers perfectly, nor from giving the Zakaah (Charity); they fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Judgement). That Allaah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allaah provides for those whom He wills, without measure." ³⁸

Those believers, who sincerely fear Allaah, will always give priority to the remembrance of Allaah, to regular Prayer and the giving of regular charity over and above any trade or sale. They will, Inshaa Allaah, reap the rewards of their deeds as Allaah has promised in the above verse. If on the other hand, they remain heedless, their wealth and business will not help them on the Day of Resurrection. Indeed, giving priority to worldly affairs may result in punishment from Allaah:

"THEN THERE HAS SUCCEEDED THEM A POSTERITY WHO MISSED PRAYERS AND FOLLOWED AFTER LUSTS. SOON, WILL THEY FACE DESTRUCTION AND HELL. EXCEPT THOSE WHO REPENT AND BELIEVE, AND WORK RIGHTEOUSNESS, SUCH WILL ENTER PARADISE (GARDEN) AND WILL NOT BE WRONGED IN AUGHT." ³⁹

In the above verse, Allaah has mentioned some of the traits of the wrongdoers and their punishment as well as some of the qualities of those who do good and their subsequent rewards. The wrongdoers include those who missed their Prayers. Missing the Prayer can mean a number of things such as:

- a. Not offering them at all.
- b. Not offering them correctly.
- c. Not attempting to perfect their concentration and devotion in them (khushoo).⁴⁰
- d. Not offering them within the prescribed times.

Another characteristic of the wrongdoers is that they clearly follow their

lusts. The word 'lusts' includes drinking alcohol, giving false witness, eating unlawful food, taking intoxicants such as narcotic drugs, committing major crimes such as murder, indulging in all kinds of wicked deeds such as illegal sexual acts, betraying, backbiting, telling lies and so on. Allaah has clearly warned us of the punishment for such people – they will be thrown headlong into the Fire.

In contrast, the qualities of the good and righteous people include the following:

- a. They repent frequently.
 - b. They believe in the Oneness of Allaah, and believe that Mohammad, ﷺ, is His slave and Messenger.
- They strive to perform good deeds.

Allaah has confirmed the great rewards awaiting the righteous – everlasting Paradise!

Thus it is clear that the true believer will never deliberately delay his Prayers but will try his utmost to join the Congregational Prayer immediately upon hearing the Adhaan. In fact, Allaah confirms in the Qur'aan that it is haraam (forbidden), to continue with one's business matters after hearing the Adhaan:

"O YOU WHO BELIEVE! WHEN THE CALL IS PROCLAIMED FOR THE PRAYER ON FRIDAY (THE DAY OF ASSEMBLY), COME TO THE REMEMBRANCE OF ALLAAH, AND LEAVE OFF BUSINESS (AND TRAFFIC); THAT IS BEST FOR YOU IF YOU BUT KNEW!" ⁴¹

Let us all heed this command lest we fall into that which is forbidden, and thus risk travelling headlong into that which is even more disastrous – the Fire that roasts!

THE COMPULSORY NATURE OF THE CONGREGATIONAL PRAYER

'Abdullaah ibn Mas'ood, رضي الله عنه, said, "If anyone would like to meet Allaah tomorrow as a Muslim, he should persevere in observing these five times of Prayer where the announcement for them is made, for Allaah has laid

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down for your Prophet the paths of right guidance, among which are the Prayers. If you were to pray in your houses as this man who stays away prays in his house, you would abandon the practice of your Prophet and if you were to abandon the practice of your Prophet you would go astray. No man purifies himself, doing it well, then makes for one of these mosques, without Allaah recording a blessing for him for every step he takes, raising him a degree for it and removing a sin from him for it. I have seen the time when no one stayed away from it except a hypocrite who was well known as such. In contrast, a man would be brought swaying (because he was too weak to walk alone) between two men till he was set up in the row.”⁴²

It is clear that those who hear the Adhaan must come to the mosque for Congregational Prayer if they are fit and able to do so. However, if a person has a valid excuse, then he is not blameworthy for failing to attend as is confirmed in the following hadeeth:

Ibn ‘Abbaas, رضي الله عنه, reported the Prophet, ﷺ, as having said, “Whoso hears the announcement (for Prayer) and then does not come to it (for Prayer), has not observed the Prayer except if (he has) some (valid) excuse.”⁴³

Aboo Hurayrah, رضي الله عنه, said that ‘A blind man came to the Apostle of Allaah, ﷺ, and said, “Messenger of Allaah, I have no one to guide me to the mosque.” He thus asked Allaah’s Apostle, ﷺ, permission to perform his Prayer in his house. He (the Prophet, ﷺ), granted him permission. Then when the man turned away he called him and said, “Do you hear the call to Prayer?” He said, “Yes.” He (the Prophet, ﷺ) then said, “Respond to it.”⁴⁴

THE EXCELLENCE OF PRAYER IN CONGREGATION

Aboo Hurayrah, رضي الله عنه, reported that Allaah’s Messenger, ﷺ, said, “A man’s Prayer (observed) in congregation adds to his Prayer (observed) in his house and his Prayer in his bazaar by more than twenty degrees (of reward).”⁴⁵

Aboo Hurayrah, رضي الله عنه, is reported to have said that Allaah’s Messenger, ﷺ, said, “The excellence of Congregational Prayer over the individual Prayer of anyone of you is twenty five times greater.”⁴⁶

Aboo Sa’eed al-Khudree, رضي الله عنه, reported Allaah’s Messenger, ﷺ, as saying, “The excellence of Congregational Prayer over the individual Prayer of anyone of you in his house is twenty five times greater.”⁴⁷

Ibn ‘Umar, رضي الله عنه, related that Allaah’s Messenger, ﷺ, said, “A man’s Prayer in congregation is twenty seven degrees more excellent (in reward) than his Prayer (performed) individually.”⁴⁸

Ubayy ibn Kaab, رضي الله عنه, reported that Allaah’s Messenger, ﷺ, said, “A man’s Prayer in congregation is twenty four or twenty five degrees more (in reward) than his individual Prayer.”⁴⁹

MERITS OF ‘ISHAA AND FAJR PRAYERS

‘Aishah, رضي الله عنها, reported that Allaah’s Messenger, ﷺ, said, “If people come to know (the reward) that is (earned) in ‘Ishaa and Fajr Prayers, they would come (to the mosque to perform them) both, even if they had to crawl.”⁵⁰

Aboo Hurayrah, رضي الله عنه, reported that Allaah’s Messenger, ﷺ, said, “The most burdensome Prayer to the hypocrites is the ‘Ishaa Prayer and the Fajr Prayer. If they were to know (the reward that they contain in them), they would attend them even if they had to crawl.”⁵¹

‘Umar ibn Al-Khattaab, رضي الله عنه, reported that the Prophet, ﷺ, used to say, “Whoever observed Prayer in the mosque in congregation for forty nights. Allaah will make emancipation from the Fire compulsory for him on that account.”⁵²

A SEVERE WARNING FOR MISSING THE CONGREGATIONAL PRAYER

According to the majority of scholars, any action, to which a severe warning is attached, is a command from Allaah. If it is not obeyed, then this failure to do so is considered unlawful in Islaam. So missing Congregational Prayer without any valid reason is haraam and as such, risks punishment, not only in this world, but in the Hereafter too.

Aboo Hurayrah, رضي الله عنه, reported that Allaah’s Messenger, ﷺ, said, “Indeed I made up my mind that I should command the Prayer to be established and command a person to lead people in Prayer and then I would go with some persons with bundles of firewood to a people who do not attend the Congregational Prayer and set their houses on fire.”⁵³

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Ibn 'Abbaas, ؓ, and Ibn 'Umar, ؓ, reported that they both heard the Prophet, ﷺ, saying on a pulpit made of wood, "The people should desist from abandoning the Congregational Prayer otherwise Allaah will seal their hearts and then they will be from amongst the forgetful."⁵⁵

'Usaama ibn Zaid, ؓ, reported that Allaah's Messenger, ﷺ, said, "Men must desist from abandoning the Congregational Prayer or I will burn their houses."⁵⁶

OCCASIONS WHERE IT IS PERMITTED TO MISS THE CONGREGATIONAL PRAYER

Allaah, in His infinite Mercy, has allowed flexibility and ease in Islaam. A person is allowed to offer the Prayer at home if he has a genuine reason for being unable to attend the Congregational Prayer. Valid reasons include illness, rain, winter weather conditions, the call of nature, hunger, sleep and forgetting to pray.

ILLNESS

Taariq ibn Shihaab, ؓ, related that the Prophet, ﷺ, said, "The Friday Prayer in congregation is a necessary duty for every Muslim except for

four persons: a slave, a woman, a boy, and a sick person. Or a traveller."⁵⁷

The above narration makes it clear that there are five categories of people who are exempt from the Friday Prayer. Similarly, they are not required to pray their five daily Prayers in congregation either, but are permitted to pray them at home. Imaam al- Baghaawee stated this in his book, *Sharhus Sunnah*, saying, "All the reasons that exempt an individual from the Congregational Prayers also apply for the Friday Prayer since the Friday Prayer is one that is prayed only in Congregation."⁵⁸

RAIN

'Usaamah ibn 'Umayr al-Huzali, ؓ, attended the Prophet, ﷺ, on the occasion of the treaty of al-Hudaybiyyah on Friday. The rain fell slightly such that the soles of the shoes of the people were not wet. He (the Prophet, ﷺ), commanded them to offer the Friday Prayer in their dwellings."⁵⁹

WINTER WEATHER CONDITIONS

Naafi' reported that 'Ibn 'Umar, ؓ, made the call to Prayer at Dajnaan (a place between Mecca and Madeenah). Then he announced, "Offer Prayer in your dwellings." He then narrated a tradition from the Apostle of Allaah, ﷺ, "He used to command an announcer who made the call to Prayer. He then announced "Pray in your dwellings" on a cold or rainy night during the journey."⁶⁰

This indicates that the Messenger of Allaah, ﷺ, did not want to place any difficulty on the people. He granted this concession of offering Prayer at home because of rain or cold.

THE CALL OF NATURE OR WHEN FOOD IS SERVED TO THE HUNGRY PERSON

'Aa'ishah, ؓ, narrated, 'Ibn Ateeq⁶¹ said, "I narrated a hadeeth and al-Qaasim⁶² was present with 'Aa'ishah. He was a man who committed errors in (pronouncing words⁶³) and his mother was a freed slave-woman."⁶⁴ 'Aa'ishah said to him, "What is the matter with you that you do not narrate as this son of my brother narrated (the ahaadeeth). Know well where you picked it up. This is how his mother brought him up and

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how your mother brought you up.”⁶⁵ Qaasim felt angry (at this remark of ‘Aa’ishah) and showed bitterness towards her. When he saw that the table had been spread for ‘Aa’ishah, he stood up. ‘Aa’ishah said, “Where are you going?” He said, “(I am going) to say the Prayer.” She said, “Sit down (to take the food).” He said, “I must say the Prayer.” She said, “Sit down, O faithless,”⁶⁶ for I have heard the Messenger of Allaah, ﷺ, say, “No Prayer can be (rightly said) when the food is there (before the worshipper), or when he is prompted by the call of nature.”⁶⁷

This hadeeth indicates the importance of concentration and devotion in the Prayer, such that one is required to answer the call of nature, or satisfy his hunger before Praying. This ensures that his mind and heart retain khushoo in the Prayer and does not feel distracted because of some need. According to the majority of scholars, if there is clearly enough time to pray, one should attend to those pressing needs first.⁶⁸

SLEEP OR FORGETTING TO PRAY

Qataadah, ﷺ, reported, on the authority of Anas ibn Maalik, ﷺ, that the Messenger of Allaah, ﷺ, said, “When any one of you omits the Prayer due to sleep or he forgets it, he should observe it when he remembers it, for Allaah has said, “Observe Prayer for remembrance of Me.”⁶⁹

Narrated Aboo Qataadah, ﷺ, ‘The Messenger of Allaah, ﷺ, addressed us and said, “There is no omission in sleeping. The (conscious) omission is that one does not say Prayer (intentionally) until the time of the next Prayer comes. So he who does this (i.e. omits Prayer due to sleep or other unavoidable circumstances) should say the Prayer when he becomes aware of it and on the next day he should observe it at its prescribed time.”⁷⁰

‘Abdullaah ibn Mas’ood, ﷺ, said, ‘We proceeded with the Apostle of Allaah, ﷺ, on the occasion of al-Hudaybiyyah. The Apostle of Allaah, ﷺ, said, “Who will keep watch for us?” Bilaal, ﷺ, said, “I (shall do).” They overslept till the sun arose. The Prophet, ﷺ, awoke and said, “Do as you used to do (i.e. offer Prayer as usual).” Then we did accordingly. He said, “Anyone who oversleeps or forgets Prayer should do so similarly.”⁷¹

Sleep is something a person has no control over, so this act of missing the Prayer was not a sin as it was clearly not deliberate. It is from the

Mercy of Allaah that one is not considered blameworthy in this case.

WHAT EVERY MUSLIM SHOULD DO BEFORE COMING TO THE MOSQUE

Allaah says in Al-Qur’aan:

“O CHILDREN OF AADAM! WEAR YOUR BEAUTIFUL APPAREL AT EVERY TIME AND PLACE OF PRAYER. EAT AND DRINK, BUT WASTE NOT BY EXCESS, FOR ALLAAH LOVES NOT THE WASTERS.”⁷²

It is, of course, essential that one is properly clothed while praying and it is one of the conditions of Prayer. For both men and women, their awrah must be completely covered. The awrah of a man extends from the navel to the knees but it is also better if both his shoulders are covered. For females, the awrah extends to the whole body from head to toe, except for her face and hands.

Regarding the type of clothing a woman can pray in, ‘Ekramah said, “If she can cover all her body with one garment, it is sufficient.” Narrated ‘Aa’ishah, ﷺ, “The Messenger of Allaah, ﷺ, used to offer the Fajr Prayer and some believing women (who were) covered (with their) veiling sheets used to attend the Fajr Prayer with him, and then they would return to their homes unrecognised.”⁷³

The majority of scholars agree that a woman should cover herself completely while Praying, except for the face. It is better that she should cover her hands with gloves or cloth etc. Her feet must also be covered, either with a long dress or socks. This ruling is based on the Prophet’s, ﷺ, statement. (Aboo Daawood)⁷⁴

‘Aishah reported that the Prophet said, “The prayer of a woman, who has reached puberty, is not accepted unless she is wearing a Khimar.”⁷⁵

Umm Salamah reported that she asked the Prophet ﷺ “Can a woman pray in a long dress and a veil without wearing a lower garment?” he replied, “If the long dress is ample and covers the surface of her feet.”⁷⁶

how your mother brought you up.”⁶⁵ Qaasim felt angry (at this remark of ‘Aa’ishah) and showed bitterness towards her. When he saw that the table had been spread for ‘Aa’ishah, he stood up. ‘Aa’ishah said, “Where are you going?” He said, “(I am going) to say the Prayer.” She said, “Sit down (to take the food).” He said, “I must say the Prayer.” She said, “Sit down, O faithless,”⁶⁶ for I have heard the Messenger of Allaah, ﷺ, say, “No Prayer can be (rightly said) when the food is there (before the worshipper), or when he is prompted by the call of nature.”⁶⁷

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GHUSL⁷⁷

There are several ahaadeeth that recommend taking a ghusl before the Congregational Prayer, especially for the Friday Prayer.⁷⁸ The wisdom behind this is that if someone is unclean or omits some unpleasant odour (e.g. sweat), then this would cause discomfort to one's fellow worshippers in the mosque. In this case, it becomes obligatory for a person to take a ghusl before coming for Friday Prayer.

The Prophet, ﷺ, also recommended that one should wear neat and clean clothes for Prayer and use hair oil, and perfume if he has some. (It is permissible for him to use his wife's perfume). The Miswaak⁷⁹ (tooth-stick) should also be used, to keep the mouth clean and fresh.

'Abdullaah ibn 'Abbaas, رضي الله عنه, explained the reason one should perform ghusl on Friday:

'Amr ibn Aboo 'Amr, رضي الله عنه, and 'Ekrimah, رضي الله عنه, reported, 'Some people of Iraaq came and said, "Ibn 'Abbaas, do you regard taking a bath on Friday as obligatory?" He said "No, it is only a means of cleanliness, and is better for the one who washes oneself. Anyone who does not take a bath, it is not essential for him. I shall inform you how the bath on Friday started. The people were poor and used to wear woollen clothes, and would carry loads on their backs. Their mosque was small and its roof was lowered down. It was a sort of trellis of vine. The Messenger of Allaah, ﷺ, once came out on a hot day and the people perspired profusely in the woollen clothes, so much so that a foul smell was given off from them and it caused trouble to the others. When the Messenger of Allaah, ﷺ, smelt the foul smell, he said, "O People! When this day (Friday) comes, you should take a bath and every one of you should use the best oil and perfume one has." Ibn 'Abbaas then said. "Then Allaah, the Exalted, provided wealth (to the people) and they wore clothes other than their woollen ones, and were spared from work, and their mosque became vast. The foul smell that had caused trouble to them ceased."⁸⁰

'Aa'ishah, رضي الله عنها, reported, 'The people came for Jumu'ah Prayer from their house in the neighboring villages dressed in woollen garments on which dust was settled and this gave off a foul smell. A person among those who were dressed as such came to the Messenger of Allaah, ﷺ, while he was in my house. The Messenger of Allaah, ﷺ, said to him,

"Were you to cleanse yourselves on this day."⁸¹

'Aa'ishah, رضي الله عنها, reported, 'The people were mostly labourers, and they had no servants. An unpleasant smell was thus given off from them. It was said to them, "Were you to take bath on Friday."⁸²

PERFORMING GHUSL ACCORDING TO THE SUNNAH OF THE MESSENGER ﷺ

Aboo Hurayrah, رضي الله عنه, reported that Allah's Apostle, ﷺ, said, "Any person who takes a bath on Friday like the bath of Janaabah⁸³ and then goes for the Prayer (in the first hour i.e. early)..."⁸⁴

This hadeeth confirms that if a person wants to make ghusl on Friday, then one should perform it in the same way as the ghusl for Janaabah is performed.

'Aa'ishah, رضي الله عنها, reported, "Whenever the Prophet, ﷺ, took a bath after Janaabah, he started by washing his hands and then performed ablution like that for the Prayer. After that he would put his fingers in water and wet the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body."⁸⁵

Ghusl is therefore performed in the following way:

- Firstly, one washes the hands.
- Secondly, one performs ablution.
- Thirdly, one wets the roots of the hair with wet fingers.
- Fourthly, one pours three handfuls of water over their head.
- Fifthly, one pours water all over the body, ensuring each part becomes wet.

The ahaadeeth related to the ghusl do not explicitly state the precise time to perform ghusl. However, if we bear in mind the goal of ghusl – to be clean for Prayer, it is better to perform the ghusl shortly before the Prayer. This yields the following benefits:

- It ensures one stays fresh and clean throughout the Prayer.
- It enables the individual to retain khushoo in the Prayer and concentrate better.

Most important of all, it enables others to perform their Prayer properly since any causes of 'discomfort' to others are removed.

Performing the Wudoo According to the Sunnah of the Messenger, ﷺ. *Humayn*, (the slave of 'Uthmaan, ﷺ), reported, 'I saw 'Uthmaan ibn 'Affaan asking for a tumbler of water, (and when it was brought), he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, 'Allaah's Apostle, ﷺ, said, "If anyone performs ablution like that of mine and offers a two rak'at Prayer during which he does not think of anything else (unrelated to the Prayer) then his past sins will be forgiven." After performing the ablution 'Uthmaan said, "I am going to tell you a hadeeth which I would not have told you, had I not been compelled by a certain Holy Verse (the sub narrator 'Urwa said, 'This verse is: "Verily, those who conceal the clear signs and the guidance which we have sent down...")' 66 I heard the Prophet, ﷺ, saying, "If a man performs ablution perfectly and then offers the compulsory Congregational Prayer, Allaah will forgive his sins committed between that (Prayer) and the (next) Prayer till he offers it." 67

'Ataa' ibn Yasaar, reported, 'Ibn 'Abbaas performed ablution and washed his face (in the following way): he ladled out a handful of water, rinsed his mouth and washed his nose with it by inhaling water and then blowing it out. He then took another handful (of water) and did like this (gesturing); joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed wet hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allaah's Apostle performing ablution in this way." 68

A person asked 'Abdullaah ibn Zayd, ﷺ, who was the grandfather of 'Amr ibn Yahyaa, "Can you show me how Allaah's Apostle used to perform ablution?" 'Abdullaah ibn Zayd replied in the affirmative and

added his water. He poured it on his hands and washed them twice, then he turned his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and washed his feet (up to the ankles). 69

THE WUDOO IS THUS PERFORMED AS FOLLOWS:

1. First, one must begin by saying 'Bismillaah' (meaning 'In the Name of Allaah') 70
2. Second, one must wash the hands up to wrists, beginning with the right hand, then the left hand, ensuring that all the area of the fingers are washed, including between the fingers. One does an interlocking motion of the fingers to ensure thorough washing of this area. (Washing the hands should be done either once or twice or thrice.) 71
3. Third, one must wash the mouth 72 and nose 73 together with one single handful of water, using the right hand. The water is entered into the mouth and also inhaled into the nose in one continuous motion, then expelled from the nose using the left hand. (Done either once or twice or thrice.)
4. Fourth, one must wash the face. 74 (Once or twice or thrice).
5. Fifth, for males, one must run the wet fingers through the beard by entering the fingers below the chin and rubbing through the beard. 75
6. Sixth, one must wash the forearms. Wash the forearms, up to and including the elbows, (and including the hands and fingertips), 76 starting with the right arm and then the left. (Once or twice or three times).
7. Seventh, one must pass both the wet hands over the head, starting from the forehead hairline, and wiping down to the nape of the neck and then back upwards to the hairline again. 77
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8. Eighth, one must wipe the ears using the two forefingers, entering

them into the ears and then wipe the backs of the ears with his thumbs.¹⁰¹

9. Ninth, one must wash both feet, beginning with the right foot, up to and including the ankles.¹⁰² Wipe between the toes with the little finger.¹⁰³

(The feet are washed in this manner either once or twice or thrice).

This completes the wudoo. It is a Sunnah to recite the following supplication (du'aa) after the wudoo:

Ash hadu al laah illaa ha illal laahu Wahdahoo laa Shareeka lahoo wa ash hadu anna Muhammadan 'abduhu wa rasooluhu. Allaahummaj 'alnee minat tawwaabeena waj 'alnee minal mutatah hereen.

(I bear witness that none has the right to be worshipped except Allaah, and Muhammad is His slave and Messenger. O Allaah, make me one of those who constantly repents to You and of those who purify themselves.)

'Umar ibn al-Khattaab, ؓ, reported the Messenger of Allaah, ﷺ, as saying, "If anyone performs the ablution completely, then says,

'I bear witness that none has the right to be worshipped except Allaah, and Muhammad is His slave and Messenger. O Allaah, make me one of those who constantly repents to You and of those who purify themselves,'

The eight gates of paradise will be opened for him and he may enter by whichever of them he wishes."¹⁰⁴

WEARING ONE'S BEST CLOTHES

The Messenger of Allaah, ﷺ, would always wear his finest clothes on Friday. So every Muslim should endeavour to follow this Sunnah and clothe himself with his best clothes on Friday and go to the Prayer in them.

Abou Sa'eed, ؓ, and Abou Hurayrah, ؓ, reported the Messenger of Allaah, ﷺ, as saying, "If anyone takes a bath on Friday, puts on his best clothes, applies a touch of perfume if he has any, then goes to the congre-

gational prayer in the mosque, and takes care not to step over people, then prays what Allaah has prescribed for him, then keeps silent from the time his Imam comes out untill he finishes his prayer, it will atone for his sins during the previous week."¹⁰⁵

This narration indicates that it is commendable to wear one's best clothes before offering the Friday Prayer.

APPLYING HAIR OIL

It is also a Sunnah to apply oil to the hair on Friday, following the practice of the Prophet, ﷺ. It is also a good practice to apply the hair oil before the other obligatory Prayers.¹⁰⁶

Imaam al-Baghaawee stated this in his book, Sharhus Sunnah, saying, 'All the reasons that exempt an individual from the Congregational Prayers also apply for the Friday Prayer since the Friday Prayer is one that is prayed only in Congregation.'¹⁰⁷

Salmaan reported the Messenger of Allaah, ﷺ, as saying, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent which he has in his house, then proceeds (for the Jumu'ah Prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allaah Has) written for him and then remains silent while the Imaam is delivering the Khutbah, his sins in between the present and the last Friday would be forgiven."¹⁰⁸

USING PERFUME

It is highly recommended for men to apply perfume also on Friday for the Congregational Prayer. If a man does not have any perfume, he may borrow some from his wife. The objective behind this is that the worshipper enjoys the sweet fragrances that he emits and likewise, his fellow worshippers find it comforting and pleasant to pray beside! Nice perfume should also be used for the other obligatory Prayers too.

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MISWAAK (TOOTHSTICK)

The Messenger of Allaah, ﷺ, strongly recommended using the Miswaak before each Prayer.

Ibn 'Abbaas, رضي الله عنه, reported that Allaah's Messenger, ﷺ, said, "Verily, this is the 'Eid day. Allaah has prescribed it for the Muslis. So, he who comes to observe Jumu'ah prayer let him take a bath and, if perfume is available, he should apply some of it and (bear in mind that) tooth-brush (miswak) is essential for you."¹¹⁰

There are many other ahaadeeth confirming its use before every Prayer, especially the Friday Prayer.¹¹¹

REMOVING OFFENSIVE ODOURS FROM ONESELF BEFORE GOING TO THE MOSQUE

Jaabir, رضي الله عنه, reported that, 'The Messenger of Allaah, ﷺ, forbade the eating of onions and leek. When we were overpowered by a desire (to eat), we ate them. Upon this the Prophet said, "He who eats of this offensive plant must not approach our mosque, for the angels are harmed by the same things as men."¹¹²

Aboo Sa'eed al-Khudree, رضي الله عنه, reported, 'We made no transgression but Khaybar was conquered. We, the Companions of the Messenger of Allaah, ﷺ, fell upon this plant, i.e. garlic, because the people were hungry. We ate it to our heart's content and then made our way towards the mosque. The Messenger of Allaah, ﷺ, sensed its odour and he said, "He who takes anything of this offensive (smelling) plant must not approach us in the mosque." The people said, "Its (use) has been forbidden; its (use) has been forbidden." This reached the Apostle of Allaah, ﷺ, and he said, "O people, I cannot forbid (the use of a thing) which Allaah has made lawful, but (this garlic) is a plant, the odour of which is repugnant to me."¹¹³

This second hadeeth indicates the ruling regarding the consumption of garlic and onion. Clearly they are not forbidden, but one must not eat them before coming to the mosque for Prayer, unless one can eliminate the odour of these plants. Food containing garlic or onion should be well cooked so that the flavour and odour is minimised.¹¹⁴ The mouth may also be rinsed after eating. Better still, one could wait for the smell to go completely before entering the mosque.

This hadeeth clearly shows us the Prophet's, ﷺ, firm obedience to the commands of Allaah, and that he could not issue any commands from his own desire, nor would he dream of altering Allaah's commands in any way! Allaah says:

"AND WHEN OUR CLEAR VERSES ARE RECITED UNTO THEM, THOSE WHO HOPE NOT FOR THEIR MEETING WITH US, SAY, 'BRING US A QUR'AAN OTHER THAN THIS, OR CHANGE IT.' SAY, 'IT IS NOT FOR ME TO CHANGE IT OF MY OWN ACCORD. I ONLY FOLLOW THAT WHICH IS REVEALED UNTO ME. VERILY, I FEAR, IF I WERE TO DISOBEY MY LORD, THE PENALTY OF A GREAT DAY (TO COME).'"¹¹⁵

The duty of the Messenger of Allaah, ﷺ, was to deliver Allaah's Message in its pure and pristine form, regardless of the reaction of his people. However, those who wish to use religion for their own selfish ends deliberately misinterpret Allaah's commands to suit their own whims. Such gross injustice results in the corruption of religion. Without a doubt, the Prophet, ﷺ, had no authority to alter the Deen of Allaah, nor to change the divinely revealed Sunnah, rather, it was incumbent upon him to follow Allaah's Law to the letter. Whatever Allaah had declared halaal, was without a doubt, considered halaal by the Prophet, ﷺ, and whatever Allaah had declared haraam, was without a doubt, considered haraam by the Prophet, ﷺ.

THE EXCELLENCE OF TAKING MANY STEPS TO THE MOSQUE.

Narrated Aboo Hurayrah, رضي الله عنه, reported that the Messenger of Allaah, ﷺ, said, "He who purified himself [i.e. made ablution] in his house, and then he walked to one of the houses of Allaah for the sake of performing a fard (obligatory act) out of the Faraa'id (obligatory acts) of Allaah, both his steps (would be significant), as one of them would obliterate his sin and the second one would raise his status."¹¹⁶

Aboo Moosaa, رضي الله عنه, reported the Messenger of Allaah, ﷺ, as saying, "The most eminent among human beings (as recipient of) reward is one who lives farthest away, and who has to walk the farthest distance, and he who waits for the Prayer to observe it along with the Imaam, his reward

MISWAAK (TOOTHSTICK)

The Messenger of Allaah, ﷺ, strongly recommended using the Miswaak before each Prayer.

Ibn 'Abbaas, رضي الله عنه, reported that Allaah's Messenger, ﷺ, said, "Verily, this is the 'Eid day. Allaah has prescribed it for the Muslis. So, he who comes to observe Jumu'ah prayer let him take a bath and, if perfume is available, he should apply some of it and (bear in mind that) tooth-brush (miswak) is essential for you."¹¹⁰

There are many other ahaadeeth confirming its use before every Prayer, especially the Friday Prayer.¹¹¹

REMOVING OFFENSIVE ODOURS FROM ONESELF BEFORE GOING TO THE MOSQUE

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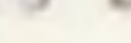
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is greater than one who prays alone and then goes to sleep."

In the narration of Aboo Kurayb, the wording of the last part is, "he waits till he prays along with the Imaam in congregation."¹¹⁷

These ahaadeeth confirm the excellence of waiting for the Imaam in order to pray in congregation, as compared to praying by oneself, without the Imaam. Also, the person who covers a greater distance in reaching the mosque, has a larger portion of reward than the one who lives nearer to the mosque and who would thus cover less distance. The former has to exert himself more in reaching the mosque and thus strives harder to get to the Prayer. Moreover, it reflects his devotion and struggle for Allaah in a way that is less noticeable in the latter worshipper, although there is good in both.

Aboo Hurayrah, , is reported to have said that Allaah's Messenger, , said, "When the Prayer has been established, do not come to (join) it running and come to it walking; and calmness is obligatory for you. So, (the portion of the Prayer) that you happen to join, observe it, (with the Imaam) and that which you miss, complete it (yourself after congregation)." ¹¹⁸

Aboo Hurayrah, , reported that Allaah's Messenger, , said, "When anyone of you performs ablution and performs ablution well and then comes to the mosque while nothing but Prayer urges him (to leave the house) and he only intends (to observe) the Prayer, he does not take any step but Allaah elevates (him) a rank thereby and obliterates a sin from him thereby, till he enters the mosque. When he enters the mosque, he is in the state of Prayer as long as the Prayer detains him." ¹¹⁹

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Sahl ibn Sa'eed as-Saa'idee, رضي الله عنه, reported that Allaah's Messenger, ﷺ, said, "Let those who walk (on foot) towards the mosques in the darkness, rejoice with the glad tidings of perfect light on the Day of Resurrection."^[1]

When Muhammad ﷺ reported that Allah's Messenger ﷺ said, "The
 better a man dies from the sword, the plague & the sword or from
 the house who had his house at the extreme end of Madinah, and he
 was named my Prayer with Allah's Messenger ﷺ. He (the narrator)
 said I let pay for him and said "O So and so had you brought a drink
 it would save you from the swording and carry you off and saved him
 the wound caused by strong hand and save you from the rapids of the
 land." He said, "By Allah I do not (even) like that my house be quite
 close (nearly)" to the house of Muhammad ﷺ. He (the narrator) said
 "I carried a burden (in my house) due to it till I arrived at the house of
 the Prophet ﷺ, and mentioned it to him. He (the Prophet) said to him
 and asked him (about his statement). He mentioned to him like that
 had mentioned and said that he hoped (for the reward) for his action.
 Upon this Allah's Messenger ﷺ stated, "The reward that was mentioned
 will be for you."

And the Maalik, ³⁸ related that, "I intended to shift the ³⁹ ~~place~~ ⁴⁰ ~~place~~ ⁴¹ ~~place~~ ⁴² ~~place~~ ⁴³ ~~place~~ ⁴⁴ ~~place~~ ⁴⁵ ~~place~~ ⁴⁶ ~~place~~ ⁴⁷ ~~place~~ ⁴⁸ ~~place~~ ⁴⁹ ~~place~~ ⁵⁰ ~~place~~ ⁵¹ ~~place~~ ⁵² ~~place~~ ⁵³ ~~place~~ ⁵⁴ ~~place~~ ⁵⁵ ~~place~~ ⁵⁶ ~~place~~ ⁵⁷ ~~place~~ ⁵⁸ ~~place~~ ⁵⁹ ~~place~~ ⁶⁰ ~~place~~ ⁶¹ ~~place~~ ⁶² ~~place~~ ⁶³ ~~place~~ ⁶⁴ ~~place~~ ⁶⁵ ~~place~~ ⁶⁶ ~~place~~ ⁶⁷ ~~place~~ ⁶⁸ ~~place~~ ⁶⁹ ~~place~~ ⁷⁰ ~~place~~ ⁷¹ ~~place~~ ⁷² ~~place~~ ⁷³ ~~place~~ ⁷⁴ ~~place~~ ⁷⁵ ~~place~~ ⁷⁶ ~~place~~ ⁷⁷ ~~place~~ ⁷⁸ ~~place~~ ⁷⁹ ~~place~~ ⁸⁰ ~~place~~ ⁸¹ ~~place~~ ⁸² ~~place~~ ⁸³ ~~place~~ ⁸⁴ ~~place~~ ⁸⁵ ~~place~~ ⁸⁶ ~~place~~ ⁸⁷ ~~place~~ ⁸⁸ ~~place~~ ⁸⁹ ~~place~~ ⁹⁰ ~~place~~ ⁹¹ ~~place~~ ⁹² ~~place~~ ⁹³ ~~place~~ ⁹⁴ ~~place~~ ⁹⁵ ~~place~~ ⁹⁶ ~~place~~ ⁹⁷ ~~place~~ ⁹⁸ ~~place~~ ⁹⁹ ~~place~~ ¹⁰⁰ ~~place~~ ¹⁰¹ ~~place~~ ¹⁰² ~~place~~ ¹⁰³ ~~place~~ ¹⁰⁴ ~~place~~ ¹⁰⁵ ~~place~~ ¹⁰⁶ ~~place~~ ¹⁰⁷ ~~place~~ ¹⁰⁸ ~~place~~ ¹⁰⁹ ~~place~~ ¹¹⁰ ~~place~~ ¹¹¹ ~~place~~ ¹¹² ~~place~~ ¹¹³ ~~place~~ ¹¹⁴ ~~place~~ ¹¹⁵ ~~place~~ ¹¹⁶ ~~place~~ ¹¹⁷ ~~place~~ ¹¹⁸ ~~place~~ ¹¹⁹ ~~place~~ ¹²⁰ ~~place~~ ¹²¹ ~~place~~ ¹²² ~~place~~ ¹²³ ~~place~~ ¹²⁴ ~~place~~ ¹²⁵ ~~place~~ ¹²⁶ ~~place~~ ¹²⁷ ~~place~~ ¹²⁸ ~~place~~ ¹²⁹ ~~place~~ ¹³⁰ ~~place~~ ¹³¹ ~~place~~ ¹³² ~~place~~ ¹³³ ~~place~~ ¹³⁴ ~~place~~ ¹³⁵ ~~place~~ ¹³⁶ ~~place~~ ¹³⁷ ~~place~~ ¹³⁸ ~~place~~ ¹³⁹ ~~place~~ ¹⁴⁰ ~~place~~ ¹⁴¹ ~~place~~ ¹⁴² ~~place~~ ¹⁴³ ~~place~~ ¹⁴⁴ ~~place~~ ¹⁴⁵ ~~place~~ ¹⁴⁶ ~~place~~ ¹⁴⁷ ~~place~~ ¹⁴⁸ ~~place~~ ¹⁴⁹ ~~place~~ ¹⁵⁰ ~~place~~ ¹⁵¹ ~~place~~ ¹⁵² ~~place~~ ¹⁵³ ~~place~~ ¹⁵⁴ ~~place~~ ¹⁵⁵ ~~place~~ ¹⁵⁶ ~~place~~ ¹⁵⁷ ~~place~~ ¹⁵⁸ ~~place~~ ¹⁵⁹ ~~place~~ ¹⁶⁰ ~~place~~ ¹⁶¹ ~~place~~ ¹⁶² ~~place~~ ¹⁶³ ~~place~~ ¹⁶⁴ ~~place~~ ¹⁶⁵ ~~place~~ ¹⁶⁶ ~~place~~ ¹⁶⁷ ~~place~~ ¹⁶⁸ ~~place~~ ¹⁶⁹ ~~place~~ ¹⁷⁰ ~~place~~ ¹⁷¹ ~~place~~ ¹⁷² ~~place~~ ¹⁷³ ~~place~~ ¹⁷⁴ ~~place~~ ¹⁷⁵ ~~place~~ ¹⁷⁶ ~~place~~ ¹⁷⁷ ~~place~~ ¹⁷⁸ ~~place~~ ¹⁷⁹ ~~place~~ ¹⁸⁰ ~~place~~ ¹⁸¹ ~~place~~ ¹⁸² ~~place~~ ¹⁸³ ~~place~~ ¹⁸⁴ ~~place~~ ¹⁸⁵ ~~place~~ ¹⁸⁶ ~~place~~ ¹⁸⁷ ~~place~~ ¹⁸⁸ ~~place~~ ¹⁸⁹ ~~place~~ ¹⁹⁰ ~~place~~ ¹⁹¹ ~~place~~ ¹⁹² ~~place~~ ¹⁹³ ~~place~~ ¹⁹⁴ ~~place~~ ¹⁹⁵ ~~place~~ ¹⁹⁶ ~~place~~ ¹⁹⁷ ~~place~~ ¹⁹⁸ ~~place~~ ¹⁹⁹ ~~place~~ ²⁰⁰ ~~place~~ ²⁰¹ ~~place~~ ²⁰² ~~place~~ ²⁰³ ~~place~~ ²⁰⁴ ~~place~~ ²⁰⁵ ~~place~~ ²⁰⁶ ~~place~~ ²⁰⁷ ~~place~~ ²⁰⁸ ~~place~~ ²⁰⁹ ~~place~~ ²¹⁰ ~~place~~ ²¹¹ ~~place~~ ²¹² ~~place~~ ²¹³ ~~place~~ ²¹⁴ ~~place~~ ²¹⁵ ~~place~~ ²¹⁶ ~~place~~ ²¹⁷ ~~place~~ ²¹⁸ ~~place~~ ²¹⁹ ~~place~~ ²²⁰ ~~place~~ ²²¹ ~~place~~ ²²² ~~place~~ ²²³ ~~place~~ ²²⁴ ~~place~~ ²²⁵ ~~place~~ ²²⁶ ~~place~~ ²²⁷ ~~place~~ ²²⁸ ~~place~~ ²²⁹ ~~place~~ ²³⁰ ~~place~~ ²³¹ ~~place~~ ²³² ~~place~~ ²³³ ~~place~~ ²³⁴ ~~place~~ ²³⁵ ~~place~~ ²³⁶ ~~place~~ ²³⁷ ~~place~~ ²³⁸ ~~place~~ ²³⁹ ~~place~~ ²⁴⁰ ~~place~~ ²⁴¹ ~~place~~ ²⁴² ~~place~~ ²⁴³ ~~place~~ ²⁴⁴ ~~place~~ ²⁴⁵ ~~place~~ ²⁴⁶ ~~place~~ ²⁴⁷ ~~place~~ ²⁴⁸ ~~place~~ ²⁴⁹ ~~place~~ ²⁵⁰ ~~place~~ ²⁵¹ ~~place~~ ²⁵² ~~place~~ ²⁵³ ~~place~~ ²⁵⁴ ~~place~~ ²⁵⁵ ~~place~~ ²⁵⁶ ~~place~~ ²⁵⁷ ~~place~~ ²⁵⁸ ~~place~~ ²⁵⁹ ~~place~~ ²⁶⁰ ~~place~~ ²⁶¹ ~~place~~ ²⁶² ~~place~~ ²⁶³ ~~place~~ ²⁶⁴ ~~place~~ ²⁶⁵ ~~place~~ ²⁶⁶ ~~place~~ ²⁶⁷ ~~place~~ ²⁶⁸ ~~place~~ ²⁶⁹ ~~place~~ ²⁷⁰ ~~place~~ ²⁷¹ ~~place~~ ²⁷² ~~place~~ ²⁷³ ~~place~~ ²⁷⁴ ~~place~~ ²⁷⁵ ~~place~~ ²⁷⁶ ~~place~~ ²⁷⁷ ~~place~~ ²⁷⁸ ~~place~~ ²⁷⁹ ~~place~~ ²⁸⁰ ~~place~~ ²⁸¹ ~~place~~ ²⁸² ~~place~~ ²⁸³ ~~place~~ ²⁸⁴ ~~place~~ ²⁸⁵ ~~place~~ ²⁸⁶ ~~place~~ ²⁸⁷ ~~place~~ ²⁸⁸ ~~place~~ ²⁸⁹ ~~place~~ ²⁹⁰ ~~place~~ ²⁹¹ ~~place~~ ²⁹² ~~place~~ ²⁹³ ~~place~~ ²⁹⁴ ~~place~~ ²⁹⁵ ~~place~~ ²⁹⁶ ~~place~~ ²⁹

Am Abbaz. §. is reported to have said, "The Ansar had their houses at far distance from the mosque. So, they intended to move (themselves) close to it. Thereupon, it was revealed:

"...AND WE RECORD WHAT THEY SENT FORTH AND WHAT THEY LEFT BEHIND." 126

He (the narrator) said, "Then they stayed (there)." ¹⁰⁰

ATTACHMENT TO THE MOSQUES AND WAITING FOR
THE PRAYER.

Ahoo Hurayrah, رضي الله عنه, reported the Messenger of Allaah, ﷺ, as saying: "There are seven whom Allaah will cover with His shade on the day when there will be no shade but His: a just imaan, a young man who grows up worshipping Allaah; a man whose heart is attached to the

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Aboo Hurayrah, رضي الله عنه, reported that Allaah's Messenger, صلى الله عليه وسلم, said, "The farther a man lives from the mosque, the greater is the reward for him."¹²²

Ubayy ibn Kaab, رضي الله عنه, is reported to have said that there was a man from the Ansaar who had his house at the extreme end of Madeenah, and he never missed any Prayer with Allaah's Messenger, صلى الله عليه وسلم. He, (the narrator), said, 'I felt pity for him and said, "O So and so, had you bought a donkey, it would save you from the scorching sand, carry you safe and sound from the wounds caused by stony land and save you from the reptiles of the land." He said, "By Allaah I do not (even) like that my house be quite close, (tunub),¹²³ to the house of Muhammad, صلى الله عليه وسلم." He (the narrator) said, "I carried a burden (in my heart) due to it till I arrived at the house of the Prophet, صلى الله عليه وسلم, and mentioned it to him. He (the Prophet) sent for him and asked him (about his statement). He mentioned to him like that (I had mentioned) and said that he hoped (for the reward) for his action. Upon this, Allaah's Messenger, صلى الله عليه وسلم, stated, "The reward that you anticipate, will be for you."¹²⁴

Anas ibn Maalik, رضي الله عنه, related that, 'I intended to shift the Banoo Salama from their house to (houses) near the mosque. The Prophet, صلى الله عليه وسلم, disliked that (the outskirts of) Madeenah should be vacated. So he said, "O Banoo Salamah, don't you anticipate a reward for your steps (taken towards the mosque)"¹²⁵ Stay there.'

Ibn 'Abbaas, رضي الله عنه, is reported to have said, "The Ansaar had their houses a fair distance from the mosque. So, they intended to move (themselves) close to it. Thereupon, it was revealed:

"...AND WE RECORD WHAT THEY SENT FORTH AND WHAT THEY LEFT BEHIND."¹²⁶

He (the narrator) said, "Then they stayed (there)."¹²⁷

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mosque from the time he leaves it till he returns to it; two men who love one another for Allaah's sake, meeting thus and parting thus; a man who, when he remembers Allaah in solitude, his eyes pour forth tears; a man who, when accosted by a woman of rank and beauty, says, 'I fear Allaah' and a man who gives alms concealing it so that his left hand does not know what his right hand bestows."¹²⁸

Aboo Hurayrah, رضي الله عنه, reported that Allaah's Messenger, صلى الله عليه وسلم, said, "When anyone of you enters the mosque (for Prayer), he continues to be in the state of Prayer as long as the Prayer detains him and the angels invoke blessings on anyone of you as long as he remains sitting at his place after he observed the Prayer, praying, 'Allaah forgive him. O Allaah have mercy on him, O Allaah, return to him with favour unless he breaks ablution and unless he harms (any Muslim).'"¹²⁹

Aboo Hurayrah, رضي الله عنه, reported that the Prophet, صلى الله عليه وسلم, said, "A Muslim does not settle down in the mosque (i.e. does not prolong his stay in the mosque) for Prayer and remembrance, but Allaah is happy with him just as the people feel happy with their absent people when they come back."¹³⁰

'Abdullaah ibn 'Amr, رضي الله عنه, is reported to have said, 'We observed the Maghrib Prayer along with Allaah's Messenger, صلى الله عليه وسلم. Then he went back who had to go back and he remained behind who remained behind. Then Allaah's Messenger, صلى الله عليه وسلم, came hurriedly. He was breathing heavily and he had pulled off the cloth from his ankles. Then, he said, "Receive good news! Your Lord has opened a gate from the gates of the heavens, and boasts of you to the Angels saying, "Look at my servants. They have carried out an obligatory (Prayer) and they now await the next."'¹³¹

CHAPTER III

THE ETIQUETTE OF THE MUSLIM INSIDE THE MOSQUE

The Prophet, صلى الله عليه وسلم, established a number of simple, yet beautiful Sunnah actions when entering the mosque. This is addition to his teaching of the behaviour one should adopt inside the mosque, as a reflection of the perfect etiquette a Muslim should display, with regards to respect for the mosque and his fellow worshippers.

WHAT TO DO UPON ENTERING THE MOSQUE

The Muslim should enter the Mosque by stepping in with the right foot first.¹³² He should also recite the Sunnah du'aa (supplication) when entering. Fatimah, رضي الله عنها, the daughter of the Prophet, صلى الله عليه وسلم, said, "Whenever Allaah's Messenger صلى الله عليه وسلم entered the mosque, he would utter:

"Bismillaahi was salaamu 'alaa rasoolillaahi, Allaah humi maghfirlee, dhunoobee, wafah lee abwaaba rahmatik." (In the name of Allaah, peace be upon Allaah's Messenger. O Allaah, forgive me my sins and open for me the doors of Your mercy.)

And when one comes out of the mosque, he should step out with his left foot first,¹³³ saying,

"Bismillaahi was salaamu 'alaa Rasoolillaahi, Allaah humi maghfirlee, dhunoobee, wafah lee, abwaaba fadlik." (In the name of Allaah, peace be upon Allaah's Messenger. O Allaah, forgive me my sins and open for me the doors of your bounty.)¹³⁴

mosque from the time he leaves it till he returns to it; two men who love one another for Allaah's sake, meeting thus and parting thus; a man who, when he remembers Allaah in solitude, his eyes pour forth tears; a man who, when accosted by a woman of rank and beauty, says, 'I fear Allaah' and a man who gives alms concealing it so that his left hand does not know what his right hand bestows."¹²⁸

Aboo Hurayrah, رضي الله عنه, reported that Allaah's Messenger, صلى الله عليه وسلم, said, "When anyone of you enters the mosque (for Prayer), he continues to be in the state of Prayer as long as the Prayer detains him and the angels invoke blessings on anyone of you as long as he remains sitting at his place after he observed the Prayer, praying, 'Allaah forgive him. O Allaah have mercy on him, O Allaah, return to him with favour unless he breaks ablution and unless he harms (any Muslim).'"¹²⁹

Aboo Hurayrah, رضي الله عنه, reported that the Prophet, صلى الله عليه وسلم, said, "A Muslim does not settle down in the mosque (i.e. does not prolong his stay in the mosque) for Prayer and remembrance, but Allaah is happy with him just as the people feel happy with their absent people when they come back."¹³⁰

'Abdullaah ibn 'Amr, رضي الله عنه, is reported to have said, 'We observed the Maghrib Prayer along with Allaah's Messenger, صلى الله عليه وسلم. Then he went back who had to go back and he remained behind who remained behind. Then Allaah's Messenger, صلى الله عليه وسلم, came hurriedly. He was breathing heavily and he had pulled off the cloth from his ankles. Then, he said, "Receive good news! Your Lord has opened a gate from the gates of the heavens, and boasts of you to the Angels saying, "Look at my servants. They have carried out an obligatory (Prayer) and they now await the next."'¹³¹

CHAPTER III

THE ETIQUETTE OF THE MUSLIM INSIDE THE MOSQUE

The Prophet, صلى الله عليه وسلم, established a number of simple, yet beautiful Sunnah actions when entering the mosque. This is addition to his teaching of the behaviour one should adopt inside the mosque, as a reflection of the perfect etiquette a Muslim should display, with regards to respect for the mosque and his fellow worshippers.

WHAT TO DO UPON ENTERING THE MOSQUE

The Muslim should enter the Mosque by stepping in with the right foot first.¹³² He should also recite the Sunnah du'aa (supplication) when entering. Faatimah, رضي الله عنها, the daughter of the Prophet, صلى الله عليه وسلم, said, 'Whenever Allaah's Messenger صلى الله عليه وسلم entered the mosque, he would utter:

"Bismillaahi was salaamu 'alaa rasoolillaahi, Allaah hum maghfirlee, dhunoobee, waftah lee abwaaba rahmatik." (In the name of Allaah, peace be upon Allaah's Messenger. O Allaah, forgive me my sins and open for me the doors of Your mercy.)

And when one comes out of the mosque, he should step out with his left foot first,¹³³ saying,

"Bismillaahi was salaamu 'alaa Rasoolillaahi, Allaah hum maghfirlee, dhunoobee, waftah lee, abwaaba fadlik." (In the name of Allaah, peace be upon Allaah's Messenger. O Allaah, forgive me my sins and open for me the doors of your bounty.)¹³⁴

AFTER ONE HAS ENTERED THE MOSQUE

After the worshipper has entered the mosque and supplicated as stated, he should pray wherever he finds a place in the mosque. He must not step over the shoulders of others to obtain a place in the front row.¹³⁵ Rather, if he craves for the additional reward of being in the very first row, it is better that he arrives early.

Jaabir ibn 'Abdullaah, رضي الله عنه, is reported to have said that a man entered the mosque on Friday while Allaah's Messenger, صلى الله عليه وسلم, was delivering the sermon. The man came crossing the people (over their shoulders) whereupon Allaah's Messenger, صلى الله عليه وسلم, said (to him), "Sit down. Indeed you have caused harm (to the people by overstepping them) and you are late (as well)."¹³⁶

Although the above hadeeth is related to the Friday Prayer, it is not permissible to do such a thing for any Prayer.

THE VOLUNTARY PRAYERS PERFORMED BEFORE AND AFTER THE OBLIGATORY PRAYERS

The Muslim Should Not Sit Down Before Offering the Two Rak'aat.

It is, in fact, not permissible to sit down in the mosque before offering two rak'aats.

Narrated Aboo Qataadah Al-Aslamee, رضي الله عنه, 'Allaah's Messenger said, "When anyone of you enters a mosque, he should pray two rak'aat before sitting."¹³⁷

TWELVE VOLUNTARY RAK'AAT BEFORE AND AFTER FARD PRAYERS

'Aa'ishah, رضي الله عنها, reported that the Messenger of Allaah, صلى الله عليه وسلم, said, "He who applies himself with zeal and perseverance to the twelve rak'aat of Sunnah Prayers, a house will be constructed for him in Paradise. These Sunnah rak'aat are four rak'aat before the Dhuhhr Prayer and two rak'aat after it, two rak'aat after the Maghrib Prayer, two rak'aat after the 'Ishaa Prayer and two rak'aat before the Fajr Prayer."¹³⁸

CHANGING PLACES IF ONE FEELS SLEEPY WHILE SITTING IN THE MOSQUE

Ibn 'Umar, رضي الله عنه, reported the Messenger of Allaah, صلى الله عليه وسلم, as saying, "When any of you dozes on Friday he should change his place."¹³⁹

If one feels sleepy while waiting for the Prayer in the mosque, it is better to change places, i.e. move to another part of the Prayer area. This should remove sleepiness and make one alert. Sleep at times can be attributed to the devil. Once during a journey, the whole of a caravan of Muslims remained asleep. The Messenger of Allaah, صلى الله عليه وسلم, ordered them all to move away from that place, thus indicating that a change of place removes laziness and averts the influence of the devil.

IF THE IQAAMAH IS GIVEN WHILE ONE IS STILL PRAYING A VOLUNTARY PRAYER

Aboo Hurayrah, رضي الله عنه, reported the Apostle of Allaah, صلى الله عليه وسلم, as saying, "When the Prayer commences, then there is no Prayer valid except the obligatory Prayer."¹⁴⁰

It is clear therefore that one should not commence any other (voluntary) Prayer if the obligatory Prayer is about to start.

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THE IMAAM

WHO CAN BE APPOINTED AS IMAAM?

There are a number of people who can be appointed as Imaam. Examples of these follow.

A BLIND MAN

Narrated Mahmood ibn Rabee' Al-Ansaaree, "Itbaan ibn Maalik used to lead his people (tribe) in Prayer and he was a blind man..."¹⁴¹

A SLAVE OR FREED SLAVE

Narrated ibn 'Umar, رضي الله عنه, "When the earliest emigrants came to Al-'Usbah, a place in Qubaa,' before the arrival of the Prophet, ﷺ, Saalim, the slave of Aboo Hudhayfah, who knew the Glorious Qur'aan more than the others, used to lead them in Prayer."¹⁴²

A YOUNG CHILD

Narrated 'Amr ibn Salamah, "We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?" They would say, "That man claims that Allaah has sent him (as an Apostle), that he has been divinely inspired, that Allaah has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest, (i.e. mind). And the 'Arabs (other than the Quraysh), delayed their conversion to Islam till the Conquest (of Mecca). They used to say, "Leave him (i.e. Mohammad) and his Quraysh people. If he overpowers them then he is a true Prophet." So, when Mecca was conquered, then every tribe rushed to embrace Islam,

and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the Prophet), to his tribe, he said, "By Allaah, I have come to you from the Prophet for sure!" The Prophet afterwards said to them, "Offer such-and-such Prayer at such-and-such time, and when the time for the Prayer becomes due, then one of you should pronounce the Adhaan (for the Prayer), and let the one amongst you who knows the most Qur'aan, lead the Prayer." So they looked for such a person and found none who knew more Qur'aan than I because of the Qur'aanic material which I used to learn from the caravans. They therefore made me their Imaam, ((to lead the Prayer) and at that time I was a boy of six or seven years, wearing a Burdah (i.e. a black square garment), which proved to be very short for me (and my body became partly naked). A lady from the tribe said, "Won't you cover the buttocks of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt."¹⁴³

A WRONGDOER

Narrated 'Ubayd-Ullaah ibn 'Adee ibn Khiyaar, "I went to 'Uthmaan ibn 'Affaan while he was besieged, and said to him, "You are the chief of all Muslims in general and you see what has befallen you. We are led in the Prayer by a leader of afflictions and we are afraid of being sinful in following him." Uthmaan said, "The Prayer is the best of all deeds, so when the people do good deeds do the same with them and when they do bad deeds, avoid those bad deeds."¹⁴⁴

A Woman Can Lead the Prayer for Women Umm Warqah, daughter of Nawfal, reported, "When the Prophet, ﷺ, proceeded for the battle of Badr, I said to him, "Prophet, ﷺ, allow me to accompany you in battle. I shall act as a nurse for your patients. It is possible that Allaah might bestow martyrdom upon me." He said, "Stay at your home. Allaah Almighty will bestow martyrdom upon you." The narrator said, "Hence she was called a martyr. She read the Glorious Qur'aan. She sought permission from the Prophet, ﷺ, to have a Muadhdhin in her house. He therefore permitted her to do so."¹⁴⁵

Other hadeeth confirm that the Prophet, ﷺ, appointed a Muadhdhin

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Other hadeeth confirm that the Prophet, ﷺ, appointed a Muadhdhin

to call the Adhaan for her and he commanded her to lead the inmates of her house in Prayer.

'Allaamah Aboot Tayyib Mohammad Shamsul Haqq Al-'Atheem Aabaadee, says in his very famous book 'Awnal M'abood,¹⁴⁶ that, 'It is proven from the above hadeeth that the Prayer lead by a woman and the congregation of the women is correct and valid.'

In Al-Mustadrak of Imaam Al-Haakim,¹⁴⁷ there is a hadeeth stating that 'Aa'ishah would make Adhaan and Iqaamah and would lead the Prayer and she would stand in the middle of the women in the front row.

In Sunan Ad-Daaraqutnee,¹⁴⁸ another hadeeth mentions that Umm Salamah lead Al-'Asr Prayer for the women. This further demonstrates the permissibility of a woman leading the Prayer for women and that the female Imaam stands in the middle of the first row.¹⁴⁹

THE QUALITIES AN IMAAM SHOULD POSSESS

Before a congregation or a group of people are about to Pray, they should select an Imaam from amongst themselves, based upon the following order of qualities possessed:

1. One who knows the most Qur'aan.
One who is the most knowledgeable among the people.
The one who embraced Islaam earlier than others.
- 4 One who is older.
5. The resident.
6. One who is less superior in the presence of one with greater superiority.

THE ONE WHO KNOWS THE MOST QUR'AAN

Allah's Messenger, ﷺ, said, "When there are three persons, one of them should lead them. The one among them most worthy to act as Imaam is the one who is best versed in the Qur'aan."¹⁵⁰

Allaah's Messenger, ﷺ, also said, "The one who is most versed in Allaah's Book should act as Imaam for the people, but if they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah, if they are equal regarding the Sunnah, then the earliest one to

emigrate, if they emigrated at the same time, then the earliest one to embrace Islaam. No man must lead another in Prayer where (the latter) has authority, or sit in his place of honour in his house, without his permission."¹⁵¹

The original word *aqraohum* means one who is the best reciter of the Glorious Qur'aan among them. But here, recitation does not mean mere reading. It also implies one who is well versed in the Glorious Qur'aan, who has deep insight into it and also the greatest devotion to it.

ONE WHO IS THE MOST KNOWLEDGEABLE AMONG THE PEOPLE

The Imaam who leads the Prayer should be more knowledgeable of the Glorious Qur'aan and the Sunnah of the Prophet, ﷺ, among all the people, and should be more willing and prepared to undergo hardship for the cause of Islaam.

THE ONE WHO EMBRACES ISLAAM EARLIER THAN OTHERS

The distinction of having embraced Islaam earlier than other members of the community naturally implies that a person's mind is more receptive to goodness and virtues as compared with those who delayed in accepting the Divine Faith. Moreover, the man who spends a longer time in the fold of Islaam has had more time and opportunities to learn the practices of the religion. He is likely to be more competent and enthusiastic about leading the people in Prayer and this could be said for other matters in life too.

The whole life of a Muslim is a kind of Prayer, as he has been commanded to show submission to the Lord in all areas and phases of his life. These qualities are also desirable and should be present in other types of leadership, such as the head of the Muslim nation.

ONE WHO IS OLDER

Islaam gives due importance to age. Other things being equal, a person more advanced in age always commands greater respect in a Muslim society, as compared to a younger person, (although, of course, all fellow

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Muslims deserve respect and kindness.) The elders are usually richer in wisdom and experience, more balanced in their emotions and have a broader vision of life. These goodly traits in the elders make them more deserving of honour.

THE RESIDENT

Islaam instills in us a sense of responsibility, humility and discipline. If a particular person is entrusted with the responsibility of leading the people in Prayer, it means that the people of that locality have, after due consideration, delegated to him the authority of leading the Prayer.

If another person, without the willing consent of worshippers, leads the Prayer, this may create ill feeling among them and may disturb the peaceful atmosphere of the mosque. That is why the Messenger of Allaah, ﷺ, prohibited a person from leading the Prayer without the permission of the Imaam already appointed.

ONE WHO IS LESS SUPERIOR IN THE PRESENCE OF ONE WITH GREATER SUPERIORITY

Urwah ibn Al-Mughayrah ibn Shu'bah reported, on the authority of his father, who said, 'The Messenger of Allaah, ﷺ, lagged behind (on a journey) and I also lagged behind with him. After having relieved himself he said, "Have you any water with you?" I brought to him a jar of water.

He washed his palms and face and when he tried to get his forearms out from the sleeve of his gown, he could not get them out because it was tight. He therefore brought them out from under the gown and, throwing it over his shoulders, washed his forearm. He then wiped his forelock and his turban and socks. He then mounted and I also mounted the ride and came to the people. They had begun the Prayer with 'Abdur Rahmaan ibn 'Awf leading them and had completed a rak'aah. When he detected the presence of the Prophet, ﷺ, he began to withdraw. He gestured to him to continue and offered Prayer along with them. Then when he had pronounced the salutation, the Prophet, ﷺ, got up and I also got up with him, we offered the rak'aah which had been finished before we came.' ¹⁵²

From the above hadeeth, it is clear that even though the Prophet, ﷺ, was superior to all of them and was present amongst them at the time of Prayer, 'Abdur Rahmaan ibn Awf, led the Prayer even though he did not have the status that the Prophet, ﷺ, had. Instead, the Prophet, ﷺ, prayed behind him, considering him to be the Imaam on this occasion.

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CHAPTER V

THE PERFORMANCE OF THE PRAYER

There are a number of prerequisites, pillars and other essentials, which must be met before a person's Prayer is considered valid. These are discussed below.

THE PREREQUISITES OF PRAYER

1. One must have accepted Al-Islam as their way of life. In other words, one should be a Muslim.
2. One must be sane.
3. One must have reached the age of discernment. (This is usually seven years of age).¹⁵³
4. The clothes worn for Prayer should be free of all physical impurities.
5. The place where Prayer is offered should be clean.
6. The private parts of the person should be covered.
7. The prescribed time for that particular Prayer should have arrived.
8. The Praying person should face the Qiblah.
9. The intention to perform that particular Prayer must be made before the Takbeer.¹⁵⁴

THE PILLARS OF PRAYER

1. The Prayer must be performed standing, (for the Qur'aanic recitation), unless one is unable to, (e.g. because of illness), in which case he may perform Prayer sitting.

THE PERFORMANCE OF THE PRAYER

2. The Takbeeratul Ihraam must be said. (i.e. the opening Takbeer, that starts the Prayer.)
3. Soorah Al-Faatihah, (or the Opening to the Qur'aan) must be recited.
4. The bowing (rukoo') must be performed.
5. Then rising from the bowing position is carried out.
6. One must prostrate on the seven limbs – the face, hands, knees and feet.
7. An even balance should be maintained in the Prayer postures, i.e. not deliberately leaning to one side or the other.
8. Sitting for a moment, between the prostrations should be done.
9. Each movement should be performed properly, completely and calmly, resting between each.
10. The correct order and sequence of all actions in the Prayer must be followed.
11. The second Tashshahud should be performed including sitting for it.
12. Sending blessings upon the Prophet, ﷺ, is also a must.
13. The Tasleem, marking the end of Prayer is then to be given.

OTHER ESSENTIALS OF PRAYER

1. Saying all the Takbeeraat,¹⁵⁵ except the Takbeeratul Ihraam again.
2. Saying the appropriate adhkaar¹⁵⁶ when bowing down after the standing. One such adhkaar from the Sunnah, is 'Glorified is my Lord, the Great.'¹⁵⁷
3. Saying 'Allaah Hears those who praise Him'¹⁵⁸ while standing up from the bowing.
4. Saying 'Our Lord, for You is the praise'¹⁵⁹ after one has fully stood up, with the back relaxed and straightened.
5. Saying 'Glorified is my Lord, the Most High'¹⁶⁰ or any of the other remembrances reported of the Prophet, ﷺ, when in prostration, (sujood.)
6. Saying 'My Lord forgive me, my Lord forgive me'¹⁶¹ in between the two prostrations.
7. The first Tashshahud, and sitting for it.

CHAPTER V

THE PERFORMANCE OF THE PRAYER

There are a number of prerequisites, pillars and other essentials, which must be met before a person's Prayer is considered valid. These are discussed below.

THE PREREQUISITES OF PRAYER

1. One must have accepted Al-Islam as their way of life. In other words, one should be a Muslim.
2. One must be sane.
3. One must have reached the age of discernment. (This is usually seven years of age).¹⁵³
4. The clothes worn for Prayer should be free of all physical impurities.
5. The place where Prayer is offered should be clean.
6. The private parts of the person should be covered.
7. The prescribed time for that particular Prayer should have arrived.
8. The Praying person should face the Qiblah.
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MANNERS OF PRAYING BEHIND THE IMAAM

The Prayer is the most important act of our religious devotion. It should therefore be observed with dignity and tranquility of mind. It is performed for the purification and elevation of one's own soul. Its goal is to inculcate God-consciousness and help man understand that his true purpose in this life is to attain the noble rank of being a loyal servant of Allaah. This goal can be beautifully and humbly achieved through Prayer as one is in communion with Allaah, instead of being distracted by worldly concerns. Such calm devotion in the frenetic pace of our lives is certainly possible if the mind is set on Allaah and the eyes are fixed on the place of prostration. One is then more aware of where he is standing, why he is there, and whom he is standing before – indeed none other than the Lord of all the worlds, his Cherisher and Protector.

THE GREAT MERIT OF THE FIRST ROW.

Ubayy ibn Kaab, ؓ, said, 'The Messenger of Allaah, ﷺ, led us in the dawn Prayer one day, and when he gave the salutation he asked, "Is so and so present?" and was told that he was not. He asked, "Is so and so present?" and was told that he was not. He then said, "These two Prayers¹⁶² are the ones which are most burdensome to the hypocrites. If you knew the blessings they contain you would come to them, even though you had to crawl on your knees. The first row is like that of the angels, and if you knew its excellence you would race to join it. A man's Prayer said along with another is better than his Prayer said alone, and his Prayer with two men is better than his Prayer with one, but if there are more it is more pleasing to Allaah."¹⁶³

MAKING THE ROWS LIKE THE ROWS OF THE ANGELS

Jaabir ibn Samurah, ؓ, reported, 'The Messenger of Allaah, ﷺ, said, "Why don't you draw yourselves up in rows as the angels do in the

presence of their Lord?" We said, "Messenger of Allaah, how do the angels draw themselves up in rows in the presence of their Lord?" He, ﷺ, said, "They make the first rows complete and keep close together in the row."¹⁶⁴

Aboo Hurayrah, ؓ, reported that the Prophet, ﷺ, said, "Establish rows in Prayer, for making the row (straight) is one of merits of the complete Prayer."¹⁶⁵

Anas ibn Maalik, ؓ, also reported that the Messenger of Allaah, ﷺ, said, "Straighten your rows, for the straightening of a row is part of the perfection of Prayer."¹⁶⁶

Aboo Mas'ood reported that the Messenger of Allaah, ﷺ, used to touch our shoulders in the Prayer and say: "Keep straight, don't be irregular, for there would be dissension in your hearts. Let those of you who are calm and careful be near me, then those who are next to them."¹⁶⁷

Irregular Prayer rows reflects a lack of unity and discipline in the Muslim community. This could quite easily lead to certain evils such as a lack of trust, thus creating discord and dissension. Moreover, it clearly affects one's psychological state, since, no doubt, outward behaviour influences one's inner 'behaviour' in terms of thoughts, ideas, feelings and motives. Thus, the Prophet, ﷺ, stressed the importance of this psychological harmony in the command to stand perfectly straight and close together during the performance of one of the most fundamental actions of a Muslim. Further, the arrangement of the Muslims in neat and straight Prayer rows reflects the beautiful Islaamic principle of equality before Allaah, in that every fellow worshipper – be he young, old, black, white, brown, rich or poor, is equal to his fellow Muslim in the sight of his Creator.

THE SPECIFIC ORDER OF THE ROWS

If Only the Imaam and One Man or Child is Present

'Abdullaah ibn 'Abbaas, ؓ, said, "I stayed overnight in the house of my aunt Maymoonah bint Al-Haarith, (the wife of the Prophet, ﷺ) while the Prophet, ﷺ, was there with her during her night turn. The Prophet, ﷺ, offered 'Ishaa and after having prayed four rak'aat, he slept. Later on he got up at night and then asked whether the boy (or he used a similar

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word) had slept. Then he got up for the Prayer and I stood up by his left side but he made me stand to his right and offered five rak'at followed by two more rak'at. Then he slept and I heard him snoring and then (after a while) he left for the Fajr Prayer." ¹⁶⁸

IF ONLY THE IMAAM, TWO CHILDREN AND A WOMAN ARE PRESENT

Anas, رضي الله عنه, said, "One night an orphan and I offered the Prayers behind the Prophet in our house, and Umm Sulaym ¹⁶⁹ was behind us." ¹⁷⁰

IF ONLY THE IMAAM, ONE CHILD AND ONE WOMAN IS PRESENT

Anas, رضي الله عنه, further narrated that the Messenger of Allaah, صلى الله عليه وسلم, led him, his mother or his aunt in Prayer. "He made me stand on his right and the woman stand behind us." ¹⁷¹

FOLLOWING THE IMAAM EVEN IF ONE ARRIVES A LITTLE LATE

Mu'aadh ibn Jabal, رضي الله عنه, reported the Messenger of Allaah, صلى الله عليه وسلم, as saying, "When any of you comes to Pray and the Imaam is at a certain point, he must do as the Imaam does." ¹⁷²

Aboo Hurayrah, رضي الله عنه, reported the Prophet, صلى الله عليه وسلم, as saying, "When you come to pray while we are prostrating ourselves, do not reckon it as anything (i.e. as a full rak'aah) or a part of the Prayer, and if anyone is present while bowing, he has been present at the Prayer." ¹⁷³

Explanation:

1. The above hadeeth is a clear evidence for those who say that the rak'ah is said to be valid if a person joined the imam in the ruk'u (i.e. in the bowing position).
2. It is said to be invalid if a person joined the imaam in sajdah (i.e. in the prostration position).
3. The Prophet صلى الله عليه وسلم said that if a person comes in the mosque while Imaam is in bowing position then he should join him and should

consider this rak'ah as a valid one.

4. The Prophet صلى الله عليه وسلم said that if a person comes in the mosque while Imaam is in prostration position then he should join him and should not consider this rak'ah as a valid one.

FOLLOWING THE IMAAM

When the Imaam is Unable to Pray in the Usual Way

Narrated Anas, رضي الله عنه, 'Once Allaah's Apostle, صلى الله عليه وسلم, rode a horse and fell down and the right side (of his body) was injured. He offered one of the Prayers while sitting and we also prayed behind him sitting. When he completed the Prayer, he said, "The Imaam is to be followed. Pray standing if he Prays standing and bow when he bows; rise when he rises; and if he says, 'Sami Allaah hu-liman hamidah, say then, 'Rabbana wa lakal-hamd' and Pray standing if he Prays standing and Pray sitting (all of you) if he Prays sitting."

Humayd said, 'The saying of the Prophet "Pray sitting, if he (Imaam) prays sitting" was said in his former illness, (during his early life), but the Prophet Prayed sitting afterwards (in the last illness) and the people were Praying standing behind him and the Prophet did not order them to sit. We should follow the latest actions of the Prophet.' ¹⁷⁴

There are difference of opinions amongst the scholars about the above issue, but the last statement is very clear that during early period of Islam the Prophet صلى الله عليه وسلم, commanded the companions to sit along with the Imaam if he is praying in a sitting position. Later on it was abrogated and the companions prayed in a standing position behind the Prophet صلى الله عليه وسلم, while he was praying in the sitting position. ¹⁷⁵

THE RECITATION OF AL-FAATIIHAH BEHIND THE IMAAM

Aboo Hurayrah, رضي الله عنه, reported that the Messenger of Allaah, صلى الله عليه وسلم, said, "If anyone observes Prayer in which he does not recite Umm al-Qur'aan, ¹⁷⁶ it is deficient (he said this three times) and incomplete." Someone asked Aboo Hurayrah, "What about when we are listening to the Imaam reciting it in Prayer?" He said, "Recite it inwardly, for I heard the Messenger

of Allaah, ﷺ, declare that, "Allaah the Exalted says, "I have divided the Prayer into two halves between Me and My servant, and My servant will receive what he asks for. When the servant says, 'Praise be to Allaah, the Lord of the universe,' Allaah the Most High says, 'My servant has praised Me.' And when he (the servant) says, 'The Most Compassionate, the Merciful,' Allaah the Most High says, 'My servant has praised Me.' When he (the servant) says, 'Master of the Day of Judgment,' He remarks, 'My servant has glorified Me,' and sometimes He will say, 'My servant has submitted to My power.' When he (the worshipper) says, 'Thee alone do we worship and of Thee alone do we ask for help,' He (Allaah) says, 'This is between Me and My servant, and My servant will receive what he asks for.' Then, when he, (the worshipper), says, 'Guide us to the Straight Path, the path of those whom You have favoured, not of those who have incurred your wrath, nor of those who have gone astray,' He (Allaah) says, 'This is for My servant, and My servant will have what he has asked for.'" ¹⁷⁷

SAYING 'AMEEN' AFTER SOORATUL FAATIAH.

The reciting of 'Aameen' at the end of Sooratul Faatihah is known as Ta'meen. (It means 'O Allaah, grant our Prayer'). This is a humble appeal before our Lord to accept the Prayer. The concluding sentences of Sooratul Faatihah (i.e. 'Guide us in the straight path, the path of those whom You have favoured, not of those with whom You are angry, nor of those who go astray'), is a fervent supplication to the Most High, to lead us to the path of righteousness. At the end of the supplication we have been commanded to make a humble appeal to our Master to grant it out of His Grace and Mercy, rather than arrogantly demanding it.

Aboo Hurayrah, ؓ, narrated, 'The Messenger of Allaah, ﷺ, while teaching us (the principles of faith), said, "Do not try to go ahead of the Imaam, recite takbeer when he recites it, and when he says, 'Nor of those who err,' you should say 'Aameen,' bow down when he bows down, and when he says, 'Allaah listens to him who praises Him,' say 'O Allaah, our Lord, to Thee be the praise.'" ¹⁷⁸

Aboo Hurayrah, ؓ, reported that the Messenger of Allaah, ﷺ, said, "Say 'Aameen' when the Imaam says 'Aameen' for if anyone's utterance of 'Aameen'

synchronises with that of the Angels, he will be forgiven his past sins." ¹⁸⁰

THE PROHIBITION OF LIFTING THE EYES UPWARDS IN PRAYER

Jaabir ibn Samurah, ؓ, reported that the Prophet, ﷺ, said, "The people who lift their eyes towards the sky in Prayer should avoid it or they could lose their eyesight." ¹⁸¹

THE IMAAM MUST BE FOLLOWED

Anas, ؓ, stated that the Messenger of Allaah, ﷺ, said, "Complete the bowing and prostration well." ¹⁸²

Anas ibn Maalik, ؓ, reported that the Messenger of Allaah, ﷺ, said, "The Imaam is appointed only to be followed, so when he recites Takbeer, you should also recite that. When he prostrates, you should also prostrate. When he rises up, you should also rise up and when he says, "Allaah listens to him who praises Him" you should say, "Our Lord, to You be the praise." ¹⁸³

Aboo Hurayrah, ؓ, narrated that the Prophet, ﷺ, said, "The Imaam is appointed only to be followed, so don't be at variance with him. So when he recites Takbeer, you should also recite that; when he bows, you should also bow; and when he says, "Allaah listens to him who praises Him" you should say, "Our Lord, to You be the praise." When he prostrates, you should also prostrate and when says Prayer sitting, you should all observe Prayer sitting." ¹⁸⁴

Aboo Hurayrah, ؓ, also reported the Prophet, ﷺ, as saying, "Does the man who lifts his head ahead of the Imaam (from bowing position or prostration), not fear that Allaah may change his head into the head of an ass?" ¹⁸⁶

These words uttered by the Apostle of Allaah, ﷺ, give a warning to everyone to be vigilant in Prayer and to properly and conscientiously follow the Imaam and refrain from behaving in a careless or irresponsible manner.

CHAPTER VI

COMMON QUESTIONS ASKED REGARDING PRAYER

WHAT IF SOMETHING ABNORMAL HAPPENS DURING THE PRAYER?

If anything unusual or abnormal, that is not part of the Prayer, happens while the Prayer is in progress, such as someone calling the worshipper, or the Imaam making an error, and all other cases, there is a specific way to draw attention to the matter. Men should say 'Subhaanallah' ('Glory be to Allaah'), and women should clap their hands by striking the left hand with the right hand. These gestures let both the Imaam and the congregation know that something may be wrong and that correction is thus required.

Aboo Hurayrah, رضي الله عنه, confirmed that the Messenger of Allaah, صلى الله عليه وسلم, said, "Glorification of Allaah is for men and clapping of hands is meant for women if something happens in Prayer." ¹⁸⁷

CAN A MAN PRAY ALONE BEHIND THE CONGREGATION?

The ruling of an individual praying behind the ranks of a Congregational Prayer is that their Prayers are invalid based on the saying of the Prophet, صلى الله عليه وسلم, "There is no Prayer for the individual praying behind the ranks" ¹⁸⁸

One is not permitted to perform their Prayer alone, behind a congregation that is already performing Congregational Prayer, or about to pray it. The Prayer of one who prays by himself here is invalid. The Prophet, صلى الله عليه وسلم, ordered someone who was praying alone instead of with the congregation, to pray again. Not finding any space in the Prayer rows is no excuse for not joining the Jamaa'ah!

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If someone comes late to the Prayer and finds the Imaam in the bowing position, he should enter into the Prayer and bow with the Imaam, then continue to follow the Prayer behind the Imaam (as long as he has joined the Prayer before the Imaam has prostrated for that particular rak'aah). This is the correct behaviour, and has been approved by the Prophet, صلى الله عليه وسلم. This was confirmed in the Sunan of Al-Bukhaaree, which relates that Aboo Bakrah Al-Thaqafei, رضي الله عنه, arrived at Prayer while the Prophet, صلى الله عليه وسلم, was in the bowing position, so he bowed with him, صلى الله عليه وسلم.

The Prophet, صلى الله عليه وسلم, said, to him, "May Allaah increase your striving, but do not repeat it." [i.e. do not repeat the whole Prayer] ¹⁸⁹ He, صلى الله عليه وسلم, did not order him to repeat the rak'aah.

As for someone who arrives while the Imaam is leading the people in Prayer but does not find a place in the ranks, then he must wait until he can find someone to start a rank with, even if it is a child of seven years of age or more. Or he may go up and stand on the right side of the Imaam based on the narration. May Allaah grant the Muslims success in understanding His religion and becoming firmly established in it. Indeed He is the Hearing, the Generous.

WHAT IF WUDOO BREAKS DURING THE PRAYER?

'Aa'ishah, رضي الله عنها, reported the Prophet, صلى الله عليه وسلم, as having said, "When anyone of you is observing Prayer and becomes unclean, he should hold his nose firmly and then move out from the rows." ¹⁹⁰

The Prophet, صلى الله عليه وسلم, instructed the man whose wudoo breaks, to hold his nose so that people think his nose is bleeding and so that he doesn't feel shy about leaving the Prayer to make a fresh ablution. Of course, breaking wind is a natural act, which one may feel embarrassed about, but this method enables the correct course of action to be taken, (i.e. making a new wudoo), without feeling awkward.

If the Imaam Breaks his Ablution during Prayer, Should He Appoint Someone to Continue the Prayer or is Everyone's Prayer Invalid, Necessitating a Fresh Prayer for All?

The answer to this is that the Imaam should appoint someone to complete the Prayer, just as 'Umar did when he had been stabbed and began to bleed during Prayer. 'Umar appointed 'Abdur Rahmaan ibn

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If the Imaam Breaks his Ablution during Prayer, Should He Appoint Someone to Continue the Prayer or is Everyone's Prayer Invalid, Necessitating a Fresh Prayer for All?

The answer to this is that the Imaam should appoint someone to complete the Prayer, just as 'Umar did when he had been stabbed and began to bleed during Prayer. 'Umar appointed 'Abdur Rahmaan ibn

'Awf to complete the Fajr Prayer with them. If the Imaam does not appoint anyone, then someone should, of his or her own volition, step out in front and complete the Prayer with the people. There is also no harm if the Prayer is repeated from the beginning, as there is a difference of opinion amongst the People of Knowledge regarding this. However, the safest position is that the Imaam should appoint someone to complete the Prayer for the people pursuant to what we already mentioned of the actions of 'Umar. And Allaah Knows best. He is the Patron of Success.

CAN A SECOND CONGREGATION BE HELD IN THE SAME MOSQUE?

It is permissible to make a second jamaa'ah or congregation in the same mosque. The proof for this is found in the Sunnah and the examples of the Companions. Once Anas ibn Maalik came to a mosque and the Prayer had finished. He thus pronounced the Adhaan and then the Iqaamah and offered that Prayer in Congregation.¹⁹¹

Imaam at-Tirmidhee stated in his book Sunan At-Tirmidhee, in the section entitled, 'Kitaabus Salaah' that 'It is permissible to pray a second jamaa'ah in the mosque where people had finished their Prayer.' And he has quoted the following hadeeth to support this:

Aboo Sa'eed, رضي الله عنه, reported, 'A man came to the mosque when the Messenger of Allaah had finished his Prayer. He said to his Sahaabah, (Companions), "Is there any man who may do good with this man and pray along with him?" Then a man stood and prayed with him.'¹⁹²

After narrating this hadeeth, Imaam at-Tirmidhee said, 'A similar hadeeth has been reported by Aboo Umaamah, Aboo Moosaa, and Al-Hakam ibn 'Umayr.' He further said that this hadeeth is hasan (which means it is good in its authenticity.) He also said, 'It is the opinion of many knowledgeable people among the Sahaabah and their descendants, that there is no harm in making a second jamaa'ah in the same mosque where the Prayer has already been Prayed. Imaam Ahmad and Imaam Ishaq are among those who have this opinion.'

He further said, 'Imaam Sufyaan, Imaam Ibnul Mubarak, Imaam Maalik, Imaam Ash Shaafi'ee and other Imaams have another opinion - that one must Pray alone and should not hold a second jamaa'ah.

Shaykh Mubaarak-Puri said in Tuhfatul Ahwathee,¹⁹³ that Ibn Mas'ood entered a mosque where people had already prayed, then he prayed with 'Alqamah, Masrooq and Al-Aswad in congregation. He further said that this narration is authentic, and is found in Musannaf Ibn Aboo Shaybah. He also said, 'Making a second jamaa'ah is indeed correct and in accordance with the hadeeth.'

Ash Shamsul Haqq 'Atheema Aabaadee said, in his book Awnul M'abood,¹⁹⁴ that it is permissible to hold a second jamaa'ah in the same mosque.¹⁹⁵

Further evidence that the second Prayer should be performed in Congregation can be seen from the following hadeeth of Allaah's Messenger: "Congregational Prayer is better than praying alone by twenty-seven degrees."¹⁹⁶

There is also the saying of the Prophet, ﷺ, "The Prayer of a man praying with another man is more purifying than the Prayer of a man praying alone."¹⁹⁷

There is also another hadeeth of the Prophet, ﷺ, where he, ﷺ, saw a man enter the masjid after the people had already prayed. He said, "Who shall give this man charity by praying with him?"¹⁹⁸

It is however, not permissible for a Muslim to delay going the mosque when the time for Prayer arrives. It is better to set out as soon as one hears the Call to Prayer. And Allaah is the Patron of Success.

CAN THE ONE WHO HAS ALREADY PRAYED LEAD THE PRAYER AGAIN?

Narrated Jaabir ibn 'Abdullaah, رضي الله عنه, that Mu'aadh ibn Jabal, رضي الله عنه, used to pray with the Prophet, ﷺ, then go to lead his own people in Prayer.¹⁹⁹

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TYPES OF CONGREGATIONAL PRAYER

<i>Salatul Jumu'ah</i>	The Friday Prayer
<i>Salatul 'Id</i>	The 'Eed Prayers
<i>Salatul Janazah</i>	The Funeral Prayer
<i>Salatul Kusoof</i>	The Prayer during Solar and Lunar Eclipses
<i>Salatul Istisqa</i>	The Prayer for Rain
<i>Salatul Khawf</i>	The Prayer During Times of Fear or Danger
<i>Salatul Taraweeh</i>	The Prayer during the Nights of Ramadan
<i>Salatul Tahajjud</i>	The Night Prayer

REFERENCES

- 1 Soorah Aali Imran 3:102
- 2 Soorah An-Nisa 4:1
- 3 Soorah Al-Ahzab 33:71-2
- 4 Editor's note: Taha bin Hibateh, a famous scholar, was asked about the meaning of *taqwa*. He replied: "Taqwa is that you are in obedience to Allah, and hope in His Mercy upon a light from Him, and *taqwa* is leaving acts of disobedience to Allah out of fear of Him, upon a light from Him." (Related by Ibn Abi Shaybah in *Kitabul Erman*.)
- 5 Editor's note: The five daily Prayers performed in congregation are obligatory for men only. Women have the choice of either praying in congregation in the mosque (behind the men), or by themselves at home. They can also pray in *jama'ah* elsewhere with other women.
- 6 Saheeh Sunan At-Tirmidhee, vol. 2, no. 1759.
- 7 Sunan Aboo Daawood, vol. 1, no. 498. Saheeh Sunan Aboo Daawood, vol. 1, no. 468.
- 8 Saheeh Al-Bukhaaree, vol. 1, pages 335-6, no. 583.
- 9 Sunan Aboo Daawood, vol. 1, page 312, no. 1199. Saheeh Sunan Aboo Daawood, vol. 1, pages 222-3, no. 1062.
- 10 Saheeh Al-Bukhaaree, vol. 1, page 339, no. 589. Saheeh Muslim, vol. 1, page 239, no. 877.
- 11 Muadhhdhin: the one who calls the people to come for Prayer.
- 12 Saheeh Muslim, vol. 1, pages 210-1, no. 750.
- 13 Sunan Aboo Daawood, vol. 1, pages 135-6, no. 515. Saheeh Sunan Aboo Daawood, vol. 1, page 104, no. 484.
- 14 The *Iqaamah* is a shorter version of the *Adhaan*. It is pronounced immediately before the Congregational Prayer starts.
- 15 Sunan Ibn Maajah, vol. 1, page 400, no. 728. Saheeh Sunan Ibn Maajah, vol. 1, page 122, no. 594.
- 16 Sunan Aboo Daawood, vol. 1, no. 499. Saheeh Sunan Aboo Daawood, vol. 1, no. 469.
- 17 Sunan Aboo Daawood, vol. 1, no. 502. Saheeh Sunan Aboo Daawood, vol. 1, no. 474.
- 18 Sunan Aboo Daawood, vol. 1, no. 500. Saheeh Aboo Daawood, vol. 1, no. 472.
- 19 Saheeh Al-Bukhaaree, vol. 1, page 346, no. 607.
- 20 Saheeh Muslim, vol. 1, page 259, no. 1014.
- 21 Soorah Al-Maa'edah 5:58.

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Salaatul Istisqaa:	The Prayer for Rain
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- 22 See Tafseerul Qurtubee, vol. 6, pages 230-1. Tafseer 'Zaadul Maseer fee 'elmit Tafseer' vol. 2, page 386.
- 23 Sunan Aboo Daawood, vol. 3, page 1127, no. 4020. Saheeh Sunan Aboo Daawood, vol. 2, page 761, no. 3401.
- 24 Saheeh Al-Bukhaaree, vol. 1, no. 582.
- 25 Sunan Ibn Maajah, vol. 1, no. 733. Saheeh Muslim, vol. 1, nos. 1377-1378. Sunan Aboo Daawood, vol. 1, page 141, no. 536.
- 26 Saheeh Al-Bukhaaree, vol. 1, no. 585.
- 27 Saheeh Al-Bukhaaree, vol. 1, no. 587.
- 28 Saheeh Muslim, vol. 1, no. 747.
- 29 Saheeh Al-Bukhaaree, vol. 1, no. 588.
- 30 Saheeh Muslim, vol. 1, no. 749.
- 31 Sunan Aboo Daawood, vol. 1, no. 524. Saheeh Sunan Aboo Daawood, vol. 1, no. 492.
- 32 Sunan Aboo Daawood, vol. 1, no. 521. Saheeh Sunan Aboo Daawood, vol. 1, no. 489.
- 33 Saheeh Al-Bukhaaree, vol. 1, page 343, no. 600.
- 34 Sunan Aboo Daawood [Eng.]: no. 567. Saheeh Sunan Aboo Daawood [Arb]: no. 530. Fathur Rabbaanee with Blooghul Amaanee: vol. 5, p. 195, no. 1333.
- 35 Ahmad, At-Tabaraani. Fathur Rabbaanee with Blooghul Amaanee: vol. 5, pp. 198-9, no. 1337. Saheeh Ibn Khuzaimah: vol. 3, p. 95, no. 1689. This hadeeth is 'Hasan'. Similar hadeeth is reported in Saheeh Sunan Aboo Daawood [Arb]: no. 533. Sunan Aboo Daawood [Eng.]: 569. By Abdullaahi Ibn Mus'ood.
- 36 Ahmad, Aboo Daawood. Saheeh Sunan Aboo Daawood [Arb]: no. 529. Sunan Aboo Daawood [Eng.]: no. 565.
- 37 Saheeh Muslim: no. 894.
- 38 Soorah Noor 24:37-8
- 39 Soorah Maryam 19:59-60
- 40 Editor's note: Ibn Hajr explained the meaning of Khushoo in Fathul Baaree, (2/225) as follows: 'Khushoo is sometimes an action of the heart, like fear and sometimes of the body, like calmness/stillness and it is said: 'Both of them must be present... Others say: it is something found in the soul, which manifests itself in stillness of the body parts and agrees with what is required from worship...'
- 41 Soorah Al-Jumu'ah 62:9
- 42 Saheeh Muslim, vol. 1, no. 1376.
- 43 Sunan Ibn Maajah, vol. 1, page 436, no. 793. Saheeh Sunan Ibn Maajah, vol. 1, page 132, no. 645.

- 44 Saheeh Muslim, vol. 1, no. 1374.
- 45 Saheeh Al-Bukhaaree, vol. 3, pages 187-8, no. 330. Saheeh Muslim, vol. 1, page 322, no. 1394. Sunan Ibn Maajah, vol. 1, page 433, no. 786. Saheeh Sunan Ibn Maajah, vol. 1, page 131, no. 638. Sunan Aboo Daawood, vol. 1, page 147, no. 559.
- 46 Saheeh Al-Bukhaaree, vol. 1, page 277, no. 466. Saheeh Muslim, vol. 1, page 314, no. 1360. Sunan Ibn Maajah, vol. 1, page 433, no. 787. Saheeh Sunan Ibn Maajah, vol. 1, page 131, no. 639.
- 47 Saheeh Al-Bukhaaree, vol. 1, page 351, no. 619. Sunan Ibn Maajah, vol. 1, page 434, no. 788. Saheeh Sunan Ibn Maajah, vol. 1, page 131, no. 640. Sunan Aboo Daawood, vol. 1, page 147, no. 560.
- 48 Saheeh Al-Bukhaaree, vol. 1, page 351, no. 618. Saheeh Muslim, vol. 1, page 315, no. 1365. Sunan Ibn Maajah, vol. 1, page 434, no. 789. Saheeh Sunan Ibn Maajah, vol. 1, page 131, no. 641.
- 49 Sunan Ibn Maajah, vol. 1, page 434, no. 790. Saheeh Sunan Ibn Maajah, vol. 1, pages 131-2, no. 642.
- 50 Sunan Ibn Maajah, vol. 1, page 437, no. 796. Saheeh Sunan Ibn Maajah, vol. 1, pages 132-3, no. 648.
- 51 Sunan Ibn Maajah, vol. 1, page 437, no. 797. Saheeh Sunan Ibn Maajah, vol. 1, page 133, no. 649.
- 52 Sunan Ibn Maajah, vol. 1, page 438, no. 798. Saheeh Sunan Ibn Maajah, vol. 1, page 133, no. 649. According to Shaykh Al-Albaanee, the '....' part is inauthentic, but the rest of this hadeeth is authentic.
- 53 Sunan Ibn Maajah, vol. 1, page 435, no. 791. Saheeh Sunan Ibn Maajah, vol. 1, page 132, no. 643.
- 54 Sunan Ibn Maajah, vol. 1, page 428, no. 777. Saheeh Sunan Ibn Maajah, vol. 1, page 130, no. 631.
- 55 Sunan Ibn Maajah, vol. 1, page 436, no. 794. Saheeh Sunan Ibn Maajah, vol. 1, page 132, no. 646.
- 56 Sunan Ibn Maajah, vol. 1, page 436, no. 795. Saheeh Sunan Ibn Maajah, vol. 1, page 132, no. 647.
- 57 Sunan Aboo Daawood, vol. 1, pages 274-5, no. 1062. Saheeh Sunan Aboo Daawood, vol. 1, page 199, no. 942. See Irwaa ul Ghaleel, vol. 3, pages 54-58, no. 592.
- 58 Sharhus Sunnah, vol. III, page 353.
- 59 Sunan Aboo Daawood, vol. 1, page 273, no. 1054. Saheeh Sunan Aboo Daawood, vol. 1, page 197, no. 932.

- 60 Sunan Aboo Dawud, vol. 1, page 274, no. 1057. Saheeh Sunan Aboo Daawood, vol. 1, page 197, no. 934.
- 61 He was 'Abdullaah ibn Muhammad ibn 'Abdur Rahmaan ibn Aboo Bakr.
- 62 Al Qaasim ibn Muhammad ibn Aboo Bakr was the nephew of 'Aa'ishah.
- 63 The original words are (ñóìðáÇð áóíóóÇäóÉð) which mean a person who commits mistakes in speaking. áóíóáú (lahn) also means an ambiguous mode of speech.
- 64 (Umm Walad) is the woman who is initially a slave, but then becomes free due to the birth of a child from the loins of a free man.
- 65 It is bare statement of fact. Qaasim was brought up in the lap of a slavewoman and she could not give him proper training, whereas 'Ateeq was the son of a free woman and thus he had better opportunities of receiving training in the Arabic language. The other possibility is that Qaasim's mother might have been a non 'Arab and, therefore, he could not learn to speak correct and pure 'Arabic and thus committed mistakes in grammar and pronunciation.
- 66 'Aa'ishah called him faithless for there was no occasion for Qaasim to be angry. She is the Mother of the Faithful and thus she had every right to reprimand him on his mistakes. Moreover, she was the sister of his father Muhammad and after his father's death brought him up like her real son. So it was her duty to give him proper training. "Faithless" here does not mean a man who has actually proved to be a traitor, but it is a word of disapproval for Qaasim's behaviour.
- 67 Saheeh Muslim, vol. 1, pages 278-9, no. 1139. Sunan Aboo Daawood, vol. 1, page 23, no. 89. See Saheeh Muslim with Sharhun Nawawee, vol. 5, page 46.
- 68 Sharhus Sunnah, vol. 3, pages 355-60.
- 69 Saheeh Muslim, vol. 1, page 335, no. 1457. Soorah Taahaa 20:14.
- 70 Saheeh Muslim, vol. 1, pages 332-4, no. 1450.
- 71 Sunan Aboo Daawood, vol. 1, page 116, no. 447. Saheeh Sunan Aboo Daawood, vol. 1, page 90, no. 430.
- 72 Soorah Al-Aa'raaf 7:31
- 73 Saheeh Al-Bukhaaree, vol. 1, no 368.
- 74 See Muhsin Khan's footnote under the interpretation of the verse 31. Of Al-A'araaf, from the Noble Qur'aan.
- 75 A Khimar is a piece of cloth with which a woman covers her head and neck area. It means that the whole body of a woman should be covered including head hair. Ash-Shaikh al-Albaanee declared it authentic in Saheeh Sunan At-Tirmizee:

- no. 311, Saheeh Sunan Aboo Daawood: no. 596 and Saheeh Sunan Ibn Maajah: no. 534.
- 76 Ash-Shaikh Al-Albaanee declared it inauthentic in Da'eef Sunan Aboo Daawood: no. 125. But it is reported in Sunan al-Bayhaqee: vol. 2, p. 233, in Sunan Ad-Daraqutnee: vol. 2, p. 62, no. 16, in Mustadrak Al-Haakim: vol. 1, p. 250, Imaam Al-Haakim said that the chain of its narrators is according the condition of Imam al-Bukhaaree, Imaam Az-Zahabee agrees with Imam Al-Haakim. See Subulus Salaam vol. 2, p. 108, version of Muhammad Subhee Hasan Hallaaq.
- 77 Editor's note: 'Ghusl' is washing the entire body with water. However, it is not merely the customary act of taking a bath, but an act of worship. Indeed, the manner of its performance has been revealed to us very precisely through the Sunnah of our Messenger.
- 78 Editor's note: However, there are a number of scholars of the past and present, who believe that taking a bath on Friday is compulsory. They support their view with the hadeeth collected by Al-Bukhaaree, (vol. 2, no. 2): 'The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty.' For a refutation of the opinion that it is only 'recommended,' see al-Muhallaa, (2/8-19) of Ibn Hazm, 'Nailul Awtar' (1/231-237) of ash-Shawkaani and 'Tamaamul-Minnah' (page 120), of al-Albaanee. This is also the saying of Imaam Maalik, one saying from Ahmad and the view of others too. And Allaah Knows best.
- 79 Editor's note: The miswaak, or siwaak, is that which the mouth is brushed with. It comes from the Araak tree. Ibn Shameel said, 'The Araak is a tall fine-shoot green tree with many leaves and branches...' [Lisaa-ul-'Arab, 1/268]
- 80 Sunan Aboo Daawood, vol. 1, pages 92-3, no. 353. Saheeh Sunan Aboo Daawood, vol. 1, page 72, no. 340.
- 81 Saheeh Muslim, vol. 2, page 403. no. 1839.
- 82 Saheeh Muslim, vol. 2, page 403, no. 1840.
- 83 Editor's note: Janaabah is the state of impurity one is in after sexual intercourse. It is obligatory to perform ghusl after this. Allaah says in the Qur'aan, "If you are sexually impure, purify yourselves." [Soorah al Maa'edah, 5:6]
- 84 Saheeh Al-Bukhaaree, vol. 2, page 3-4, no. 6. Saheeh Muslim, vol. 2, page 403-4, no. 1845.
- 85 Saheeh Al-Bukhaaree, vol. 1, page 157, no. 248.
- 86 Sooratul Baqarah 2:159
- 87 Saheeh Al-Bukhaaree, vol. 1, page 113, no. 161.

- 88 Saheeh Al-Bukhaaree, vol. 1, pages 104-5, no. 142.
- 89 Saheeh Al-Bukhaaree, vol. 1, pages 127-8, no. 185.
- 90 Saheeh Sunan an-Nasaa'i, vol. 1, page 18, no. 76.
- 91 Editor's note: Aboo Hurayrah reported that the Prophet, #, said, "There is no wudoo for him who does not mention Allaah's name upon it." [Ibn Maajah, no. 399, At-Tirmidhee, no. 26, Sunan Aboo Daawood, no. 101, Saheeh ul-Jaami' no. 7444.]
- 92 Sunan Aboo Daawood, vol. 1, pages 28-9, no. 109. Saheeh Sunan Aboo Daawood, vol. 1, page 23, no. 100. Also see Sunan Aboo Daawood, vol. 1, pages 34-5, no. 142. Saheeh Sunan Aboo Daawood, vol. 1, pages 28-9, no. 129. There is a mistake in English translation - instead of 'fingers' the translator has used the word 'beard.'
- 93 Editor's note: The Prophet, #, performed wudoo in one of these ways: by washing the body parts once, washing them twice on other occasions and by washing them three times on yet other occasions. It is compulsory to wash once, and Sunnah to wash twice or three times. Ibn 'Abbaas said, 'Rasoolullaah, #, made wudoo (washing each part) once. 'Abdullaah ibn Zaid narrates that the Prophet, #, made wudoo (washing each part) twice. [See Al-Bukhaaree, al-Fath 1/226]. In the hadeeth of 'Uthmaan, as we have already seen, he washed each of the parts three times. [Al-Bukhaaree, Muslim.]
- 94 Editor's note: The Prophet, #, said, "When you make wudoo, then wash wash your mouth." [Al-Bayhaqi says: 'its isnaad is saheeh.]
- 95 Editor's note: The Prophet, #, confirmed, "When one of you makes wudoo then let him enter water into his nose, then expel it." [Saheeh Al-Bukhaaree, (Al-Fath, 1/229), Saheeh Muslim (no. 237), Sunan Aboo Daawood, no. 140.]
- 96 Editor's note: Abd Khair said, 'We were sitting looking towards 'Alee, as he made wudoo, and he entered into his mouth a handful of water with his right hand and washed his mouth and nose, then expelled it from his nose with his left hand - he did that three times, then said, "Whoever would like to see the way of purification of Rasoolullaah, #, then this is his purification." [Ad-Daarimee, Shaykh Al-Albaanee says in his notes on al-Mishkaat, 'Its isnaad is saheeh.']
- 97 Editor's note: The face includes everything from the hairline downward, the cheeks, chin and all the sides up to the ears.
- 98 Sunan Aboo Daawood, vol. 1, page 35, no. 145. Saheeh Sunan Aboo Daawood, vol. 1, page 30, no. 132.
- 99 Editor's note: Nu'aym ibn Mijmar said: 'I saw Aboo Hurayrah make wudoo - he washed his face and completed the wudoo, then washed his right hand till he

- reached the upper arm, then his left hand till he reached the upper arm. Then in the end of the hadeeth he said, 'This is how I saw Rasoolullaah, #, make wudoo.' [Saheeh Muslim, vol. 1, no. 246.]
- 100 Sunan Aboo Daawood, vol. 1, page 29, no. 110. Saheeh Sunan Aboo Daawood, vol. 1, page 23, no. 101.
- 101 Sunan Aboo Daawood, vol. 1, page 28, no. 108 & page 31, no. 123, & also page 32, no. 135.
- 102 Editor's note: The proof of washing the ankles is in the hadeeth of Aboo Hurayrah, who '...washed his right foot till he reached the shin, then he washed the left foot till he reached the shin..., saying at the end, "This is what I saw Rasoolullaah do." [Saheeh Muslim, 1/246.]
- 103 Sunan Aboo Daawood, vol. 1, page 36, no. 148. Saheeh Sunan Aboo Daawood, vol. 1, page 30, no. 134. Editor's note: Al-Mustaurad said, "When the Prophet made wudoo, he would enter the water between his toes with his little finger." [Sunan Aboo Daawood, no. 148.]
- 104 Saheeh Muslim, vol. 1, page 152, no. 451. Saheeh Sunan at-Tirmidhee, vol. 1, page 18, no. 48.
- 105 Sunan Aboo Daawood, vol. 1, page 91, no. 343. Saheeh Sunan Aboo Daawood, vol. 1, page 70, no. 331.
- 106 The hadeeth of Friday reported in Sunan Aboo Daawood, vol. 1, page 91, no. 343. Saheeh Sunan Aboo Daawood, vol. 1, page 70, no. 331. is considered for all congregation prayers held in the mosque. The Five Daily prayers and Friday prayer both are congregational prayers. Allaah commanded all Muslims to adopt complete cleanliness while coming to the mosque for the prayer. Hence the hadeeth about Friday explains how one can come to the mosque adopting complete cleanliness. Allaah commands "O Children of Aadam take your adornment (by wearing your clean clothes), while coming to the mosque for prayer..." [Sooratul A'araaf: ch. 7, v. 31.] See Muhsin Khan's footnote under the interpretation of the verse 31. Of Al-A'araaf, from the Noble Qur'aan.
- 107 Sharhus Sunnah, vol. III, page 353. According to this statement it is clear that etiquette of a Muslim is same for both the congregational prayers, i.e. five daily prayers and Friday prayer.
- 108 Saheeh Al-Bukhaaree, vol. 2, pages 4-5, no. 8.
- 109 Saheeh Al-Bukhaaree, vol. 2, page 4-5, no. 8.
- 110 Sunan Ibn Maajah, vol. 2, page 157, no. 1098. Saheeh Sunan Ibn Maajah, vol. 1, page 181, no. 901.

- 111 Editor's note: The Prophet, ﷺ, said, 'The siwaak is a means of cleansing the mouth and pleasing the Lord.' [Al-Bukhaaree reports it in mu'allaq form – connected by Ahmad, an-Nasaa'i, Ibn Khuzaimah and Ibn Hibbaan.]
- 112 Saheeh Muslim, vol. 1, page 279, no. 1145.
- 113 Saheeh Muslim, vol. 1, page 280, no. 1149.
- 114 Editor's note: Umar ibn al-Khattaab addressed the people on Friday and said, 'O people! You eat two things that I think come from bad plants: onion and garlic. I saw the Messenger of Allaah, when he noticed this smell coming from a man in the mosque, order him to go out to al-Baqee. Whoever wants to eat these things let him cook them to death.' [Saheeh Muslim, 1/396]
- 115 Soorah Yoonus 10:15
- 116 Saheeh Muslim, vol. 1, page 324, no. 1409.
- 117 Saheeh Muslim, vol. 1, page 323, no. 1401.
- 118 Saheeh Al-Bukhaaree, vol. 1, page 347, no. 609, and vol. 2, page 14, no. 31. Saheeh Muslim, vol. 1, page 296, nos. 1249-52. Saheeh Sunan Ibn Maajah, vol. 1, page 129, no. 629. Sunan Ibn Maajah, vol. 1, pages 426-7, no. 775. Sunan Aboo Daawood, vol. 1, pages 150-1, nos. 572-3.
- 119 Saheeh Al-Bukhaaree, vol. 1, page 122, no. 176 and page 277, no. 466. Sunan Ibn Maajah, vol. 1, page 426, no. 774. Saheeh Sunan Ibn Maajah, vol. 1, page 129, no. 628. Sunan Aboo Daawood, vol. 1, page 147, no. 559.
- 120 Saheeh Muslim, vol. 1, no. 151. See also Sunan Ibn Maajah, vol. 1, page 427, no. 776. Saheeh Sunan Ibn Maajah, vol. 1, page 129, no. 630. Al-Fathur Rabbaanee with Sharhu Bulooghul Amaanee, vol. 2, page 210, no. 35.
- 121 Sunan Ibn Maajah, vol. 1, page 430, no. 780. Saheeh Sunan Ibn Maajah, vol. 1, page 130, no. 632.
- 122 Sunan Ibn Maajah, vol. 1, pages 430-1, no. 782. Saheeh Sunan Ibn Maajah, vol. 1, page 129, no. 634. Sunan Aboo Daawood, vol. 1, page 146, no. 556.
- 123 The Arabic word tunub means a rope of a tent. Its plural is Atnab. Literally, the phrase means: I do not like that my house be closely tied with the rope of the house of Muhammad ﷺ. Tunub (rope) is a metaphorical expression for nearness.
- 124 Saheeh Muslim, vol. 1, pages 323-4, nos. 1402-3. Sunan Ibn Maajah, vol. 1, pages 431-2, no. 783. Saheeh Sunan Ibn Maajah, vol. 1, page 130, no. 635. Sunan Aboo Daawood, vol. 1, page 146, no. 557.
- 125 Sunan Ibn Maajah, vol. 1, page 432, no. 784. Saheeh Sunan Ibn Maajah, vol. 1, page 131, no. 636. Saheeh Al-Bukhaaree, vol. 1, page 354, no. 625.

- 126 Soorah Yaa-Seen, 36:12. The words Aathaarahum here mean their footprints left behind while going to a mosque for Prayer, i.e. the steps taken by a person to attend Congregational Prayer in a mosque are also recorded by Allaah.
- 127 Sunan Ibn Maajah, vol. 1, page 432, no. 785. Saheeh Sunan Ibn Maajah, vol. 1, page 131, no. 637.
- 128 Saheeh Al-Bukhaaree, vol. 1, page 356, no. 629. Saheeh Muslim, vol. 2, pages 493-4, no. 2248.
- 129 Sunan Ibn Maajah, vol. 1, pages 438-9, no. 799. Saheeh Sunan Ibn Maajah, vol. 1, page 133, no. 651. Sunan Aboo Daawood, vol. 1, pages 269, no. 1041. Saheeh Sunan Aboo Daawood, vol. 1, page 195, no. 924.
- 130 Sunan Ibn Maajah, vol. 1, page 439, no. 800. Saheeh Sunan Ibn Maajah, vol. 1, page 133, no. 652. ['who miss their member' this statement is not needed.]
- 131 Sunan Ibn Maajah, vol. 1, pages 439-40, no. 801. Saheeh Sunan Ibn Maajah, vol. 1, page 133-4, no. 653. Fathur Rabbaanee with Sharh Bulooghul Amaanee, vol. 2, pages 208-9, no. 33.
- 132 See Al-Mustadrak, by Imaam Al-Haakim, vol. 1, page 218.
- 133 See Al-Mustadrak, by Imaam Al-Haakim, vol. 1, page 218.
- 134 Sunan Ibn Maajah, vol. 1, page 424, no. 771. Saheeh Sunan Ibn Maajah, vol. 1, pages 128-9, no. 625.
- 135 Editor's note: This does not mean that it is permissible to leave spaces in the rows. Rather, the people in those rows should move closer together to close the gaps, so that the only space which remains is at the end of the row. This makes it easy for others to join that row without having to disturb others, or walk through the lines of Prayer.
- 136 Sunan Ibn Maajah, vol. 2, page 165, no. 1115. Saheeh Sunan Ibn Maajah, vol. 1, page 184, no. 916.
- 137 Saheeh Al-Bukhaaree, vol. 1, page 259, no. 435.
- 138 Sunan Ibn Maajah, vol. 2, no. 1140. Saheeh Sunan ibn Maajah, vol. 1, no. 935.
- 139 Sunan Aboo Daawood, vol. 1, page 288, no. 1114. Saheeh Sunan Aboo Daawood, vol. 1, page 208, no. 990.
- 140 Saheeh Muslim, vol. 1, no. 1531.
- 141 Saheeh Al-Bukhaaree, vol. 1, no. 636.
- 142 Saheeh Al-Bukhaaree, vol. 1, no. 661.
- 143 Saheeh Al-Bukhaaree, vol. 5, no. 595.
- 144 Saheeh Al-Bukhaaree, vol. 1, page 376, no. 56.

- 111 Editor's note: The Prophet, #, said, 'The siwaak is a means of cleansing the mouth and pleasing the Lord.' [Al-Bukhaaree reports it in mu'allaq form – connected by Ahmad, an-Nasaa'i, Ibn Khuzaimah and Ibn Hibbaan.]
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- 119 Saheeh Al-Bukhaaree, vol. 1, page 122, no. 176 and page 277, no. 466. Sunan Ibn Maajah, vol. 1, page 426, no. 774. Saheeh Sunan Ibn Maajah, vol. 1, page 129, no. 628. Sunan Aboo Daawood, vol. 1, page 147, no. 559.
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- 136 Sunan Ibn Maajah, vol. 2, page 165, no. 1115. Saheeh Sunan Ibn Maajah, vol. 1, page 184, no. 916.
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- 142 Saheeh Al-Bukhaaree, vol. 1, no. 661.
- 143 Saheeh Al-Bukhaaree, vol. 5, no. 595.
- 144 Saheeh Al-Bukhaaree, vol. 1, page 376, no. 56.

THE PRAYER IN CIRCUMSTANCES

145. Sunan Aboo Dawood, vol. 1, pages 155-6, nos. 591-2. Saheeh Sunan Aboo Dawood, vol. 1, pages 157-8, nos. 552-3.
146. Vol. II, pages 219-2.
147. Vol. I, pages 203-4.
148. Vol. I, pages 413-5.
149. See also: Saheeh Ibn Khuzaimah, vol. 3, page 89, no. 1676. See also: Saheeh al-Tirmidhi, vol. 1, page 44, no. 454.
150. Saheeh Muslim, vol. 1, no. 1417.
151. Saheeh Muslim, vol. 1, no. 1420.
152. Saheeh Muslim, vol. 1, no. 531.
153. That is not to say that a child younger than seven cannot Pray. He certainly can. His child's parents are rewarded for any good deeds their children do before the child reaches the age of discernment, because their parents expended efforts to teach them and bring them up as good Muslims.
154. Editor's note: The intention is made in the heart or mind, and not on the tongue. It is reported by Muslim and Ibn Maajah, that the Prayer was commenced with the Takbeer, i.e. saying Allaahu Akbar. It was not commenced with a verbal phrase in the effect of 'I intend to pray...' as this is agreed by scholars to be an innovation and thus not sanctioned in Islam.
155. 'Allahu Akbar'
156. It literally means 'remembrance' and usually refers to the remembrance of Allah.
157. 'Subhaana Rabbi-yal Adheem'
158. 'Sami Allahu huliiman hamidah'
159. 'Rahmaan wa likal-hamd'
160. 'Subhaana Rabbi-yal a'laa'
161. 'Rabbigh firlee, Rabbigh firlee'
162. I.e. the evening Prayer, 'Ishaa, and the dawn Prayer, Fajr.
163. Sunan Aboo Dawood, vol. 1, pages 145-6, no. 554. Saheeh Sunan Aboo Dawood, vol. 1, pages 110-1, no. 518.
164. Saheeh Muslim, vol. 1, page 237, no. 864.
165. Saheeh Muslim, vol. 1, page 238, no. 873.
166. Saheeh Muslim, vol. 1, page 238, no. 871.
167. Saheeh Muslim, vol. 1, page 238, no. 868.
168. Saheeh Al-Bukhaaree, vol. 1, no. 117.
169. She was the mother of Anas.

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2. Saheeh Muslim, vol. 1, no. 1390.
3. Saheeh al-Bukhaaree, vol. 1, page 183, no. 484.
4. Sunan Aboo Dawood, vol. 1, no. 892. Saheeh Sunan Aboo Dawood, vol. 1, no. 591.
5. Saheeh al-Bukhaaree, vol. 1, no. 687.
6. Fatah al-Baaree of Saheeh Muslim (Page) p. 227, no. 833. Also see: Fatah al-Baaree, vol. 2, p. 27, by Shaykh Waleedullah of Delhi.
7. Editor's note: Saheeh Al-Fatihah is called Umm Al-Qur'an or Umm Al-Kutub. It is the mother of the Book. It is also known as Fathatul Kutub or the commencement of the Book. It is also known as Saheeh al-Muhammadiyyah. Saheeh al-Bukhaaree reported that the Prophet, ﷺ, said: 'Al-Fatihah (Saheeh al-Fatihah) is the essence of the Qur'an and the essence of the Book. It is the most repeated verse and the Glorious Qur'an.' (Saheeh al-Bukhaaree, vol. 1, no. 873.)
8. Saheeh Muslim, vol. 1, pages 215-6, no. 775.
9. Saheeh Muslim, vol. 1, page 227, no. 828.
10. Saheeh Muslim, vol. 1, page 225, no. 811.
11. Saheeh Muslim, vol. 1, page 236, no. 862.
12. Saheeh Muslim, vol. 1, page 235, no. 856.
13. Saheeh Muslim, vol. 1, page 226, no. 817.
14. Saheeh Muslim, vol. 1, page 227, no. 826.
15. Saheeh Muslim, vol. 1, page 236, no. 859.
16. Saheeh Muslim, vol. 1, pages 234-5, no. 850.
17. Musnad Imam Ahmad. Authenticated in Bulooghul-Aasaane Sharh Fathul-Rabbaanee, vol. 5, pages 327-8, no. 1488.
18. Saheeh Al-Bukhaaree, vol. 1, pages 416-7, no. 750.
19. Sunan Aboo Dawood, vol. 1, page 287, no. 1109. Sunan Ibn Maajah, vol. 7, page 224, no. 1222.
20. Saheeh Al-Bukhaaree, vol. 1, page 351, chapter 30. See Fathul-Baaree, vol. 2, pages 154-5.
21. Saheeh Sunan At-Tirmidhee, vol. 1, pages 70-1, no. 182.
22. Vol. 2, page 8.
23. Vol. 2, page 198, no. 570.

- 145 Sunan Aboo Daawood, vol. 1, pages 155-6, nos. 591-2. Saheeh Sunan Aboo Daawood, vol. 1, pages 117-8, nos. 552-3
- 146 Vol. II, pages 211-2.
- 147 Vol. 1, pages 203-4.
- 148 Vol. 1, pages 403-5.
- 149 See also: Saheeh Ibn Khuazaymah, vol. 3, page 89, no. 1676. See Talkheesul Habeer fee Takhreej Ahaadeethur Raafa'eel Kabeer, vol. 2, page 44, nos. 45-6.
- 150 Saheeh Muslim, vol. 1, no. 1417.
- 151 Saheeh Muslim, vol. 1, no. 1420.
- 152 Saheeh Muslim, vol. 1, no. 531.
- 153 That is not to say that a child younger than seven cannot Pray. He certainly can! The child's parents are rewarded for any good deeds their children do before the children reach the age of discernment, because their parents expended efforts to teach them and bring them up as good Muslims.
- 154 Editor's note: The intention is made in the heart or mind, and not on the tongue. It is reported by Muslim and Ibn Maajah, that the Prayer was commenced with the Takbeer, i.e. saying Allaahu Akbar. It was not commenced with a verbal phrase to the effect of 'I intend to pray...' as this is agreed by scholars to be an innovation and thus not sanctioned in Islaam.
- 155 'Allaahu Akbar'
- 156 It literally means 'remembrance' and usually refers to the remembrance of Allaah.
- 157 'Subhaana Rabbi-yal Adheem'
- 158 'Sami Allaah huliman hamidah'
- 159 'Rabanaa wa lakal-hamd'
- 160 'Subhaana Rabbi-yal a'laa'
- 161 'Rabbigh firlee, Rabbigh firlee'
- 162 I.e. the evening Prayer, 'Ishaa, and the dawn Prayer, Fajr.
- 163 Sunan Aboo Daawood, vol. 1, pages 145-6, no. 554. Saheeh Sunan Aboo Daawood, vol. 1, pages 110-1, no. 518.
- 164 Saheeh Muslim, vol. 1, page 237, no. 864.
- 165 Saheeh Muslim, vol. 1, page 238, no. 873.
- 166 Saheeh Muslim, vol. 1, page 238, no. 871.
- 167 Saheeh Muslim, vol. 1, page 238, no. 868.
- 168 Saheeh Al-Bukhaaree, vol. 1, no. 117.
- 169 She was the mother of Anas.

- 170 Saheeh Al-Bukhaaree, vol. 1, no. 694. Saheeh Muslim, vol. 1, no. 1387.
- 171 Saheeh Muslim, vol. 1, no. 1390.
- 172 Saheeh Sunan At-Tirmidhee, vol. 1, page 183, no. 484.
- 173 Sunan Aboo Daawood, vol. 1, no. 892. Saheeh Sunan Aboo Daawood, vol. 1, page 169, no. 792.
- 174 Saheeh Al-Bukhaaree, vol. 1, no. 657.
- 175 Read the footnote of Sahih Muslim (Eng): p. 227, fn. 633. Also read Hujjatullaahil-baalighah: vol. 2, p.27, by Shah Waleeyullaah of Delhi.
- 176 Editor's note: Soorah Al-Faatihah is called Umm Al-Qur'aan or 'Umm Al-Kitaab,' literally meaning the mother of the Book. It is also known as Faatihatul Kitaab, or the commencement of the Book. It is also known as as-Sab 'al-Mathaani wal Qur'aan al-Adheem. Aboo Hurayrah reported that the Prophet, #, said, 'Al-Hamdu lillaahi Rabb-il Aalameen' (Praise be to Allaah, the Lord of the Worlds, meaning Soorah Al-Faatihah), is the essence of the Qur'aan and the essence of the Book. It is the seven oft-repeated verses and the Glorious Qur'aan.' [Saheeh at-Tirmidhee, no. 2875.]
- 177 Saheeh Muslim, vol. 1, pages 215-6, no. 775.
- 178 Saheeh Muslim, vol. 1, page 227, no. 828.
- 180 Saheeh Muslim, vol. 1, page 225, no. 811.
- 181 Saheeh Muslim, vol. 1, page 236, no. 862.
- 182 Saheeh Muslim, vol. 1, page 235, no. 856.
- 183 Saheeh Muslim, vol. 1, page 226, no. 817.
- 184 Saheeh Muslim, vol. 1, page 227, no. 826.
- 186 Saheeh Muslim, vol. 1, page 236, no. 859.
- 187 Saheeh Muslim, vol. 1, pages 234-5, no. 850.
- 188 Musnad Imaam Ahmad. Authenticated in Bulooghul Amaanee Sharh Fathur Rabbaanee, vol. 5, pages 327-8, no. 1488.
- 189 Saheeh Al-Bukhaaree, vol. 1, pages 416-7, no. 750.
- 190 Sunan Aboo Daawood, vol. 1, page 287, no. 1109. Sunan Ibn Maajah, vol. 2, page 224, no. 1222.
- 191 Saheeh Al-Bukhaaree, vol.1, page 351, chapter 30. See Fathul-Baaree, vol. 2, pages 154-5.
- 192 Saheeh Sunan At-Tirmidhee, vol. 1, pages 70-1, no. 182.
- 193 Vol. 2, page 8.
- 194 Vol. 2, page 198, no. 570.

THE PRAYER IN CONGREGATION

- 195 Also see Sunan Aboo Dawood, vol. 1, page 151, no. 574.
- 196 Saheeh Al-Bukhaaree, vol. 1, page 351, no. 619. Saheeh Muslim, vol. 1, page 215, no. 1365.
- 197 Sunan Aboo Dawood, vol. 1, page 145-6, no. 554. Saheeh Sunan Aboo Dawood, vol. 1, pages 110-1, no. 518.
- 198 Sunan Aboo Dawood, vol. 1, page 131, no. 574. Saheeh Sunan Aboo Dawood, vol. 1, pages 114-5, no. 537.
- 199 Saheeh Al-Bukhaaree, vol. 1, page 378, no. 668. There is a mistake in the English translation of this hadeeth in Al-Bukhaaree. See also Saheeh Muslim, vol. 1, no. 938.
- 200 Saheeh Al-Bukhaaree, vol. 1, page 351, chapter 30. See Fathul-Baaree, vol. 2, pages 154-5.

- 195 Also see Sunan Aboo Daawood, vol. 1, page 151, no. 574.
- 196 Saheeh Al-Bukhaaree, vol. 1, page 351, no. 619. Saheeh Muslim, vol. 1, page 315, no. 1365.
- 197 Sunan Aboo Daawood, vol. 1, page 145-6, no. 554. Saheeh Sunan Aboo Daawood, vol. 1, pages 110-1, no. 518.
- 198 Sunan Aboo Daawood, vol. 1, page 151, no. 574. Saheeh Sunan Aboo Daawood, vol. 1, pages 114-5, no. 537.
- 199 Saheeh Al-Bukhaaree, vol. 1, page 378, no. 668. There is a mistake in the english translation of this hadeeth in Al-Bukhaaree. See also Saheeh Muslim, vol. 1, no. 938.
- 200 Saheeh Al-Bukhaaree, vol. 1, page 351, chapter 30. See Fathul-Baaree, vol. 2, pages 154-5.

ABOUT THE BOOK

Islaam exhorts its followers to make their social life a visible expression of god-consciousness. The aim of religion as we know is to develop a spirit of piety and god-consciousness in man, this is known as taqwaa. Islaam heightens this aim by saying that this god-consciousness must be materialised in a social order that is permeated by religion. It is for this reason that prayer in Islaam has been divided into two parts, one part relates to individual devotion to Allaah. Here a person, as a single entity, is trained to develop love for Allaah through nafl or voluntary prayers. The second part is collective prayer, this trains a person in how religious piety is to be transfused into society.